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VOL. I.

JOURNAL

OF

TYERMAN AND BENNET.

REV.[D] DANIEL TYERMAN.

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JOURNAL

OF

VOYAGES AND TRAVELS

BY THE

REV. DANIEL TYERMAN AND GEORGE BENNET, ESQ.

DEPUTED FROM THE

LONDON MISSIONARY SOCIETY,

TO VISIT THEIR VARIOUS STATIONS

IN THE SOUTH SEA ISLANDS, CHINA, INDIA, &c.

BETWEEN THE YEARS 1821 AND 1829.

COMPILED FROM ORIGINAL DOCUMENTS,

BY JAMES MONTGOMERY,

AUTHOR OF "THE WORLD BEFORE THE FLOOD," "THE CHRISTIAN PSALMIST," AND OTHER POEMS.

IN THREE VOLUMES.

VOL. I.

"Glorify ye the name of the Lord God of Israel in the isles of the sea.—From the uttermost part of the earth have we heard songs, even glory to the righteous."

ISAIAH xxiv. 15, 16.

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REVISED

BY AN AMERICAN EDITOR.

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PREFACE

TO THE AMERICAN EDITION.

Among the most signal of the moral changes characterizing the present day, are those which have recently taken place in the islands of the Pacific. Ecclesiastical history describes nothing more remarkable, since the apostolic age. The facts proving the marvellous nature of these changes have come to us through so many channels, and from so many sources, that they can no longer be reasonably denied. From the most polluted and savage barbarism and the grossest paganism, whole communities have been elevated to an intelligent profession of Christianity, and to comparative civilization, purity, and comfort. And what renders the fact of this change more interesting and valuable is, that it affords conclusive proof of the efficacy of modern missions, although they have not the miraculous powers with which the first missionaries of the Christian church were endowed. The transformation is wholly the result of the

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divine blessing upon modern missions. Until ministers of the gospel visited the Pacific, the progress of society, in all the islands which have since been evangelized, was downward, and with a rapidity which commerce did but accelerate. Indeed, there is nothing in the history of Polynesian missions to countenance the maxim, so often quoted by theoretical men, that barbarians must be civilized before they can be Christianized. Such a process of melioration certainly was not practicable in those islands. The gospel was the only power that could reach the degradation of the inhabitants; and the gospel did reach it, and created a taste and desire in the people, which nothing else could, for the arts and conveniences of civilized life.

Authentic accounts of the progress of this work have been given to the world, from time to time, during the fifteen years past, in the journals and letters of missionaries, and in the official documents of missionary societies. The several histories of modern missions, also, which have been written within this period, contain summary views, particularly those of Lord, Winslow, and Jones.

To satisfy the religious community, however, and exert the highest and best influence on public sentiment, there was needed a continuous and comprehensive description of this whole field of triumphant missionary enterprise, from eye-witnesses competent to judge and testify: and such we

now have, in the volumes of Mr. Stewart on the Sandwich Islands, the Polynesian Researches of Mr. Ellis, and the Voyages and Travels of Messrs. Tyerman and Bennet.

The work last named has been stereotyped by the publishers of the American edition—so great is their confidence that it will come into extensive demand. Never did travellers have such opportunities and facilities, as were enjoyed by Messrs. Tyerman and Bennet, for investigating the state and prospects of missions in so many heathen countries. Never was there such a various mass of original testimony respecting missions, and fields for missionary enterprise, embodied in a single work, as there is in this. The whole seven years' travels of these excellent men were performed, also, as they were commenced, in the exercise of a spirit truly benevolent; and this trait of their characters appears to have continually increased in disinterestedness and ardor. And how conducive is such a spirit to candor and impartiality, to faithfulness and truth! The candid reader will perceive so much evidence of conscientious integrity running through these pages, that he will seldom be tempted to incredulity.

The claims of science and taste were not forgotten. The journals of these intelligent travellers abound in notices of animals, birds, and fishes, in topographical delin-

eations, and descriptions of natural scenery. But MAN is the grand subject of their inquiries, as he ought to be—in his various habitations, pursuits, relations, and prospects; and not a little of what is related concerning him is in the attractive form of anecdote.

This work is specially commended to the attention of parents and guardians, as a valuable auxiliary in their exertions to cultivate a taste for profitable reading in the youth committed to their care. Nothing less than a circumnavigation of heaven-born charity is described in these volumes; and the accomplished Author has executed his task so well, that the most cultivated minds will find pleasure and advantage in their perusal.

R. A.

Boston, November, 1831.

INTRODUCTION.

The Missionary Society,* founded on the Catholic principle of union among Christians of various denominations, was established in the autumn of 1795. The first undertaking of its founders and patrons was to send the gospel to the islands of the Pacific Ocean. Accordingly, in the year following, the ship Duff, commanded by Captain Wilson, sailed with twenty-nine missionaries (of whom several were married, and had their wives and children with them) on board, and arrived, in March 1797, at Tahiti, then, and still, by some reputable writers, miscalled Otaheite, where the greater part of the company took up their residence. Others were settled at St. Christina and Tongatabu. For nearly seventeen years, under many adverse and discouraging circumstances, the work (thus begun) was continued with apparently little success. It afterwards pleased God, in his own good time and way, to display his power and glory among the people who there sat in darkness and the shadow of death; nor hath his word, since

* Now known by the name of the *London* Missionary Society, to distinguish it from similar institutions of later date, and which are confined principally to the particular bodies of Christians to which they are respectively attached.

that time, ceased to grow and prevail: island after island has abandoned idolatry, and, while multitudes of the inhabitants have professed obedience to the faith, many have given satisfactory evidence of genuine conversion. All the principal events contributing towards this great change, or accompanying and following it, are touched upon in the volumes here submitted to the public, with sufficient clearness, it is hoped, to render any explanations unnecessary in this place.

In the year 1821, the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were deputed by the Parent Society to visit the various stations in those uttermost parts of the sea, both for the purpose of cheering the hearts and strengthening the hands of the missionaries, and, as representatives of the Christian community at home, to witness and report what great things the Lord had done for the heathen there. The following quotations from a circular, issued by the directors, in 1820, will more particularly show their intentions in making the appointment which, at first, embraced the South Sea Islands only, though, in the sequel, it included the stations in the other quarters of the world:—"The great objects of the deputation will be, to make themselves thoroughly acquainted with the state of the missions, and of the islands; and to suggest, and, if possible, carry into effect, such plans as shall appear to be requisite for the furtherance of the gospel, and for introducing among the natives the occupations and habits of civilized life. In order to the attainment of these objects, it is proposed to form such arrangements as shall tend to the introduction of Christian churches; the establishment and improvements of schools for the children of the missionaries and of the natives, and, eventually, of

trades; and a proper and constant attention to the cultivation of the ground."

These first objects of their appointment being fulfilled, the deputation were subsequently instructed by the directors to proceed to Java, the East Indies, &c., on a like embassy of good-will and friendly inquiry, to the numerous establishments, insular and continental, in that quarter of the world, where the Society had agents, doing the work of evangelists. These additional duties having been likewise accomplished, the deputation, under special circumstances, were authorized to survey another field of missionary labor in Madagascar, where important results might be expected from their presence at that particular time. There, however, Mr. Tyerman was suddenly removed by death; and Mr. Bennet, in consequence of a political revolution in the island, was compelled to leave it. After visiting some of the stations in South Africa, he reached England in the summer of 1829; and, as early as arrangements could be made, the work now presented to the public was undertaken.

The documents, official and private, from which these volumes have been composed, were of great bulk, and exceedingly multifarious. They consisted chiefly of a journal kept by both members of the deputation, jointly, during the first two years of their travels, and a separate one by Mr. Tyerman, continued to nearly the day of his death. Mr. Bennet subsequently furnished several interesting narratives and other valuable contributions. These materials, however, were so extensive and miscellaneous, as well as so minute, that it became the duty of the compiler, instead of abridging or condensing the mass, to recompose the whole, in such a form as should enable him to bring forth, in succession, as they occurred to the travellers themselves,

the most striking and curious facts relative to their personal adventures, or which came to their knowledge by the way. He has, therefore, trod step by step after them, confining himself, as faithfully as practicable, to the order of subjects under the original dates, after exercising his best discretion in the use of his materials, chiefly consisting of *memoranda*, generally rough and unshapen—the first thoughts, in the first words of the writers, at the time, and upon the spot, recording the actual impressions and feelings awakened or confirmed by the things themselves. These he has endeavored so to exhibit as to do full justice to the individuals whose journals he was thus retracing, and on whose authority the statements derived from them must rest.

Throughout the whole of the first, and the early chapters of the second, volume, great care has been taken to preserve as many personal, national, and moral traits of character, traditions, fragments of history, and anecdotes, of the superstition, forms of government, manners, customs, and practices, of the inhabitants of the South and North Pacific Islanders, as could be published without offence to decorum. But it must be plainly stated that the half of their abominations may not be told—however harmless, amiable, and happy they have been represented, in their former state, by occasional visitors, too many of whom loved them for their licentiousness, and knew little, and cared less, about the reckless tyranny of their chiefs, the diabolical frauds of their priests, their wars of massacre, and their unnatural cruelties one towards another, especially their nearest connections. Nothing which has contributed to make a class of human beings either better or worse than otherwise they would have been, and at the same time different from all others of their fellow-creatures, can be insignificant or un-

interesting; and however puerile, absurd, horrible, or revolting, many things here stated may be in themselves, it was from the accumulation and pressure of these that society, through unregistered ages, took its form in the most fertile and beautiful regions of the Pacific. Hence the slightest memorial of the least influential of such co-operating causes must be of some value, and worthy of preservation, if it add but an atom to our knowledge of human nature, essentially the same every where, though varying in its aspect according to external contingencies. A chapter would have been wanting in the history of our species, or at best the contents of it, collected from other sources, would be exceedingly deficient, if the authentic information furnished by resident missionaries, and collected by the late deputation, were not *now* rescued from oblivion, and put upon record, in such publications as Mr. *Ellis's Polynesian Researches* and the following Journal. From the plan of the latter, it will be found that the same topics are occasionally referred to again and again; but in each instance presented under new phases, and with additional particulars, as the travellers obtained fuller and clearer intelligence on points which were continually the object of inquiry and examination. In a few years all traces of the former things which are now done away would have been for ever obliterated: the old who still remember them would be dead; the rising generation, of course, are brought up in the knowledge of those better things which are regenerating society throughout all the Christianized islands. This, then, which would have been expedient under any circumstances, has become necessary at the present time, when the grossest fictions are invented, industriously circulated, and in

some instances eagerly received—to bring the missionaries and their labors into contempt.

In chapter xxxii. vol. ii. p. 217, of this work, will be found some mention of a visit paid by the Russian Captain Kotzebue to Tahiti, at a time when the deputation were there. There has lately been published in England what is called "A New Voyage Round the World," &c. by this gentleman. In a section of more than a hundred pages, entitled "*O Tahaiti*," the writer has thought proper to assert as historical facts things which never happened under the sun, and to express sentiments, concerning the missionaries and their converts, which no man could entertain who was not under strong prejudice, if not actual delusion. This is not the place to expose his errors in detail. That will, probably, be done from another quarter, and by an abler hand; but two or three of his misrepresentations must not be passed over, as they stand in direct contradiction to much that will be found in the following pages respecting the introduction of Christianity and its benign effects in the Society Islands. The captain says:—

"After many fruitless efforts, some English missionaries succeeded at length, in the year 1797, in introducing *what they called Christianity* into Tahaiti, and even in gaining over to their doctrine king Tajo, who then governed the whole island in peace and tranquillity. This conversion was a spark thrown into a powder magazine, and was followed by a fearful explosion. The marais were suddenly destroyed by order of the king—every memorial of the former worship defaced—*the new religion forcibly established, and whoever would not adopt it put to death.* With the zeal for making proselytes, the rage of tigers took possession

of a people once so gentle. Streams of blood flowed; *whole races were exterminated; many resolutely met the death they preferred to the renunciation of their ancient faith.*" &c. * * * * * "King Tajo, not content with seeing, in *the remains* of his people, none but professors of the new faith, resolved on making conquests, that he might force it on the other Society Islands. He had already succeeded with most of them, when a young warrior, Pomareh, king of the little island of Tabua, took the field against him. What he wanted in numbers was supplied by his unexampled valor, and his superiority in the art of war. He subdued one island after another, and at last Tahaiti itself, and *having captured its king, offered the zealous murderer of his subjects as a sacrifice to their manes.*"—Vol. i. pp. 159—160.

How much truth is there in this straight-forward statement? Let the reader judge.—There never existed such a personage as King Tajo. Pomare *the First* was king of Tahiti during the early residence of the missionaries in that island. He died in 1803, having never so much as pretended to embrace Christianity. He was succeeded in the sovereignty by his son, *Otu;* who eventually assumed the name of Pomare II.—Christianity was *not* received, "after many fruitless efforts," in 1797; nor till 1814 were a "praying people" found among the inhabitants. After that time they rapidly multiplied. In the latter end of the following year, 1815, the *only* battle that ever took place between Christians and idolaters, in Tahiti, was fought, in which the latter were the aggressors, and, after being defeated in the field, were wholly subdued by the clemency of Pomare in sparing his vanquished enemies, a thing unheard of before in the exterminating wars of these islanders. Since then

neither war nor battle has been known throughout the whole windward group. [See Ellis's Polynesian Researches, vol. i. chap. x. pp. 245 to 280; and this Journal, vol. i. chap. vi. p. 116 to 118.] In the Leeward Islands, at Huahine, an idolatrous army of rebels yielded, without a blow, to Hautia, when that Christian chief offered them pardon and peace. [See this Journal, vol. i. chap. xiii. p. 203.] In Tahaa the idolaters, under King Fenuapeho, were routed by Tamatoa, king of Raiatea, and after the conflict the lives of the prisoners, including Fenuapeho himself, being spared, this chief and all his people submitted to the conqueror, who restored to the former his sovereignty, and to the latter their insular independence. [See this Journal, vol. ii. chap. xxvi. p. 145.] The universal rejection of heathenism, and acceptance of the gospel, in each of these cases, followed the merciful use of victory by the champions of the truth. There are on record shocking instances of the murder of natives for embracing the "new religion," by the bigoted adherents of the old, but Captain Kotzebue may be safely challenged to produce one example of an individual being put to the alternative of preferring "death to the renunciation of his ancient faith." It rests with him also to show *when*, *how*, *where*, and *by whom*, "whole races were exterminated;" —certainly not in any island, whose inhabitants have been converted to Christianity, in the South Seas. What he means at page 169, by "the bloody persecution instigated by the missionaries, which performed the work of a desolating infection," he would find hard to explain before the bar of God or man. At each he is answerable for it.

"The religion taught by the missionaries *is not true Christianity*." [Vol. i. p. 168.] If that which Captain Kotzebue *practises* be "true Christianity," assuredly that

which the missionaries teach is not. Try him by his own test. In an interview with the queen, he says, "She asked me whether I was a Christian, and how often I prayed *daily?*" "I merely replied, that we should be judged according to our *actions*, rather than the number of our prayers." [Vol. i. p. 183.] Every page of his fables and lucubrations, respecting the missionaries and their people, proves that he is not of that religion which says, "Thou shalt not bear false witness against thy neighbor." One example may suffice. Vol. i. p. 193, he observes, "Though the vice of theft has certainly greatly diminished among the Tahaitans, they cannot always refrain from endeavoring to appropriate the articles they prize so highly. ***For instance, I*** THINK, *if any one* of the Tahaitan ladies had found an opportunity of stealing a bit of the mock-gold-lace, the temptation would be too great to withstand." Thus, as an *instance* of irresistible thieving propensity in "the Tahaitan ladies," he *thinks* if something which did *not* happen *had* happened, *then* a certain consequence would have followed! What can any honest man think of "Otto von Kotzebue, Post Captain in the Russian Imperial Navy, and Commander of the ship Predpriate?"

The rest of his slanders, sarcasms, and insinuations (especially at pp. 196-7, which are fitter for a court of justice than of criticism), may be left, for the present, to the exposure which awaits them. It must be acknowledged that in these the renowned circumnavigator has afforded the public opportunity enough for judging of his Christianity by his "actions;"—one cannot help wishing, however, that he had left one solitary specimen of his "prayers." If he had, it is not uncharitable to suppose that it might have begun thus: "God, I thank thee that I am not like," &c.

The reader may fill up the form; and, to assist him in doing this, the following paragraph may be useful. It seems that, on a former voyage, Captain Kotzebue had introduced *yams* into Otdia, one of the Navigators' Islands, where, during his absence, they had been so successfully cultivated that, on his visit there after leaving Tahiti, he was "shown a pretty large field very well stocked with them." He says, "The delightful feelings with which I surveyed the new plantation may be imagined, when it is recollected that these poor islanders, from want of means of subsistence, are compelled, assuredly with heavy hearts, to murder their own offspring, and that this yam alone is sufficient to remove so horrible a necessity. I might joyfully affirm, that, *through my instrumentality*, the distressed mother *need no longer* look forward to the birth of her third or fourth child with the dreadful consciousness that she has endured all her pains only *to deliver a sacrifice to the hand of the murderer.* When she should clasp her child to her breast, and see her husband look on it with a father's tenderness, they might both remember Totabu,* and the beneficent plants which he had given them."—The man who had done this good deed, and could enjoy, by anticipation, such a reward of it in his own bosom, might have been taught, by his better feelings, to "think" and speak otherwise than he has done of men, who have not only introduced fruits and roots, but herds and flocks, mechanic arts, reading and writing, civilized manners and domestic comforts (to say nothing of "true Christianity"), into not *one* but *many* islands—men, who, according to his own confessions, have almost banished drunkenness, thieving, and profligacy, so far as their influence has

* *Kotzebue*, in the island-dialect.

reached;—men, through whose "instrumentality," not in imagination, but in fact, thousands of mothers have been taught to spare all their children, instead of "delivering" —not the "*third* or the *fourth*" only, but *three-fourths* of them, as soon as they were born, as "sacrifices to the hand of the murderer."

To return to the main burthen of the present Journal of the first *Missionary* Voyage ever made round the world:—an authority of a far higher standard in literature and morals than Captain Kotzebue, thus speaks of the humanizing effects of the gospel:—"Even over the wild people, inhabiting a country as savage as themselves, the Sun of Righteousness arose with healing under his wings. Good men, on whom the name of saint (while not used in a superstitious sense) was justly bestowed, *to whom life and the pleasures of the world were as nothing, so they could call souls to Christianity, undertook, and succeeded in, the perilous task of enlightening these savages.* Religion, although it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was established among them, and all the brutalizing evils of polygamy gave place to the consequences of a union which tends, most directly, to separate the human from the brute species. The abolition of idolatrous ceremonies took away many brutalizing practices; and the gospel, like the grain of mustard-seed, grew and flourished, in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence."—*Sir Walter Scott's History of Scotland.*

All this has been literally realized in the islands of the South Seas, so far as they have received Christianity. In-

numerable proofs of it will appear in the following pages. The former and present circumstances of these minute portions of the inhabited globe are not less truly than poetically contrasted by a living writer:—

"Where, in the furthest deserts of the deep,
The coral-worm its architecture vast
Uprears, and new-made islands have their birth,
The Paphian Venus, driven from the west,
In Polynesian groves, long undisturb'd,
Her shameful rites and orgies foul maintain'd.
The wandering voyager, at Tahiti, found
Another Daphne.
On his startled ear,
What unaccustomed sounds come from those shores,
Charming the lone Pacific?—Not the shouts
Of war, nor maddening songs of Bacchanals;
But, from the rude Marae, the full-toned Psalm
Of Christian praise.—A moral miracle!
Tahiti now enjoys the gladdening smile
Of Sabbaths. Savage dialects, unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal Amen."

From *The Star in the East*, by JOSIAH CONDER.

May 2, 1831.

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CHAPTER I.

The Tuscan sails, with the Missionaries on Board, May 2, 1821—Novelty of Nautical Arrangements—Whaler's Anecdote—Drop down the Channel—Bay of Biscay—Color of the Water—Cape Finisterre—Luminous Appearanees in Ship's Track—Charnel-house at Madeira—North-east Trade Wind—Sucking Fish—Cross the Tropie of Cancer—Flying Fishes—The Blaek Whale—The Southern Cross—Whit-Monday—A Shark caught—Exploit of a Tahitian—Crossing the Line—Booby-birds—Magellan Clouds—Animals of the Deep—Spermaceti Whale—Marine Rainbows—The Albatross—Thunder, Lightning, and Fiery Meteor—A Hard Gale—Peo and Egmont Hen—Grampus—Falkland Islands—Porpoises and Penguins—The Turpin—Staten Island—Mr. Tyerman relates a singular Passage of his early Life—"Long-footed" Swells of the Ocean—Doubling Cape Horn—Accident—Superstition of Sailors.

The Tuscan, a South Sea whaler, of about 360 tons burthen, commanded by captain Francis Stavers, was provided to convey us on our voyage to the islands of the Pacific Ocean. To Alexander Birnie, Esq. the Society which we represented was indebted for the grant of a free passage, not only to ourselves, but also to the Rev. Mr. Jones, a missionary to the Georgian Isles—his wife—Messrs. Armitage and Blossom, artisans—their wives—and two children belonging to Mr. Armitage. This act of noble liberality, on the part of the proprietor of the vessel, will ever be recollected by the directors and representatives of the London Missionary Society with peculiar gratitude. The ship's crew consisted of thirty-five young and healthy men and boys, including a first, second, and third mate. Besides these, there was a surgeon on board, and a native of Tahiti, about twenty-five years of

age, who had been baptized by a missionary in that island, and received the name of Robert.

All things having been prepared for our long and interesting voyage, the ship sailed from London to Gravesend, on Wednesday, the 2d of May, 1821. On Saturday, the 5th, having parted with many friends and ministers, who accompanied us to the latter place, we went on board; the anchor was weighed, and, the weather being favorable, we dropped down the river, five or six miles, when we came to anchor again to wait for the next tide. On this evening, after social worship, in which we committed ourselves and each other to Him whose we are, and whom we wish to serve, we retired to rest for the first time on board, under circumstances which called for humble gratitude and heartiest praise; goodness and mercy surrounding us on every side.

May 6. (Lord's day.) This forenoon we had divine service in the cabin. The forty-third chapter of Isaiah was read; and Mr. Tyerman preached from our Lord's last words: "Lo, I am with you alway, even to the end of the world." —Matt. xxviii. 20. In the afternoon, notwithstanding the hurry and uproar above from tacking, &c., we had the privilege, according to our Savior's appointment, to eat bread and drink wine together, in memory of his death; and we trust that we had fellowship in that hour with all our Christian friends elsewhere, who were then observing the same blessed ordinance, or, like our female companions, (from sickness in *their* case,) providentially detained from the table of our common Master.

May 7. We proceeded to the Downs, where we anchored. This evening, we enjoyed the pleasure of uniting in spirit, at a missionary prayer-meeting, with the thousands of our Israel, who, in different parts of the earth, at the same time (on the first Monday in the month) offer their fervent supplications for the universal prevalence of that glorious gospel which brings life and immortality to light.

May 8. Yesterday and to-day we have been busily occupied in arranging our packages in our births and the cabin, so that those things which would oftenest be wanted might always be nearest at hand. Much and grievous inconvenience is frequently suffered by passengers from lack of a little foresight and good management in this respect. Being ourselves almost new to the sea, the effect of every thing on board was strange to us. The grunting of the swine, the

bleating of the sheep and goats, the clamor of the ducks, the cackling and crowing of the fowls, but, above all, the appearance, activity and language of the sailors, could not fail to amuse us. The manner of heaving the lead to sound the depth of the water (a frequent process at this commencement of our navigation), particularly struck us. But the following incident may be more intelligible than a description of a nautical ceremony. "Cook," says the steward, "milk the goat." The cook proceeds to the operation. Ordering one of the boys to hold the animal's horns, and resting the under part of his own thigh on the calf of his opposite leg, he adroitly places a hind leg of the goat between these, and proceeds to discharge his duty with inflexible composure, while the poor kid stands by, with piteous looks, beholding the beverage provided for its sustenance thus recklessly taken away.

May 10. The wind being strong, but contrary, we have hitherto made slow progress. To-day we had fine views of Hastings and Seaford, and other places near shore. Conversing with the captain, who has been for many years engaged in the whale fishery, he related the following circumstance. Being once pursued by a whale, which he had wounded, he parried the assault for some time with a lance; but the furious monster at length rushed on the boat, and with one crash of its jaws bit it in two; himself and his comrades only being preserved by leaping into the water when they saw the onset was inevitable. They were rescued from their peril by other boats at hand. He observed, that the black whale of the North Seas discovers such affection for her young one, that when she perceives danger, she takes it under one of her fins, and swims off with it. If the latter be struck, the dam never leaves it, but risks her own life to save that of her calf. On the contrary, the sperm whale of the South Seas will suffer her offspring to be taken without manifesting any concern, and providing only for her own safety; or occasionally, when escape is difficult, turning, as in the instance above mentioned, with the most savage ferocity on her pursuers. Our captain's father lost his life in attacking one of these formidable monsters.

May 12. This day we reached Portsmouth, when, the wind being contrary, we went on shore, and thence passed over to Newport, Isle of Wight, where we were cordially welcomed and entertained by Mr. Tyerman's friends, to

whom his sudden re-appearance was equally unexpected and delightful.

May 19. The wind having become fair, we went on board again this morning, and proceeded with great rapidity down the English Channel, presenting a great press of sail to a powerful and prosperous breeze.

May 20. (Lord's day.) This morning we had public worship, for the first time, on deck; the captain, officers, and crew, being all in attendance. Mr. Tyerman preached from Psalm cvii. 23, 24: "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep." Mr. Jones preached on deck in the afternoon.

May 22. We have this day passed into the Atlantic, crossing the mouth of the Bay of Biscay. Early in the morning we had a strong gale, and proceeded, amidst prodigious waves, at the rate of eleven knots an hour, with scarcely any sail spread. Towards noon the wind died away, and left us for several hours at the mercy of a troubled sea that could not rest, but rolled and rocked with awful agitation. In the evening the gale revived, and hurried us on in our desired course. A linnet and two swallows, taking refuge in our shrouds, were caught by the sailors; but the poor birds were so exhausted, by the violence of the wind and the length of their flight, that they soon expired.

May 23. To-day we first perceived the change of the color of the water from green to dark blue; the former indicating comparative shallowness, the latter, unfathomable depth.

May 24. We are off Cape Finisterre, having experienced favorable weather since the 22d. The night is beautiful with stars, amidst a pure unclouded sky. The ship sails majestically over an invisible expanse of water, marked only by silver-topt breakers, accompanying and following in its wake. The only persons on deck are the man at the helm—with his eye on the compass, and his hand on the wheel—and the mate, who silently paces the deck, listening and looking through the gloom.

May 25. Multitudes of porpoises playing round the vessel; two were harpooned, and brought on board. The blubber yielded three gallons of good lamp-oil. The liver and some of the fleshy parts were dressed and eaten by the sailors. In the evening, the foam round the vessel was spangled with luminous but evanescent points; the flakes occasionally

emitting their brilliant rays for several seconds. This phenomenon, not yet satisfactorily explained by philosophers, though common every night, is very striking; the track of a ship is sometimes so highly irradiated as to present the appearance of a train of fire for a considerable distance.

May 27. (Lord's day.) We had public service twice in the cabin. The deck had been cleared last night, and no work that could be avoided was done on the Sabbath. It was pleasing to see the crew, clean and in their best clothes, engaged in reading the Bibles and tracts which we had given them.

May 28. This morning we had the satisfaction to see Porto Santo, one of the Madeira Islands. Our party have been fully occupied to-day in writing to friends in Old England. This is a peculiarly interesting ship-board scene, whenever an immediate opportunity of communicating with home is presented in the course of a long voyage.

May 29. We reached Madeira, and went on shore at Funçhal; the captain purposing to take in a supply of various provisions. No description of this lovely, magnificent, and well-known island, by transient visitors, can be necessary here. One of the most remarkable objects of curiosity which we visited was a room in the church of St. Francis, about fifteen feet square, and the same in height, completely lined, or rather embossed, both on the side walls and the ceiling, with human skulls, set in squares composed of arms and thigh bones, which form a separate frame for each skull. These hideous relics are said to be those of saints and eminent personages, of which the sepulchres have been defrauded to decorate this Golgotha of superstition. The whole has a horrible and ghastly appearance, which is aggravated by the filthiness of the place, and the dilapidations continually occurring—the skulls and bones from time to time falling from their fixtures, and strewing the floor with mouldering fragments. On inquiring the cause of the neglect of a sanctuary so peculiarly precious to devotees as this must have been, we were told that the funds bequeathed for the maintenance of its melancholy state had been lost; and there was not charity in the present day found to keep this charnel-house in repair—.One word may be added concerning the vines. These were planted at the fronts of the houses, in gardens; lattice-works, about seven feet high, are raised and extended over the whole ground-plot. The vines, being conducted

over these frames, not only repay the owners by their delicious fruits, but afford a most refreshing shade, under which the whole family may be sheltered from those fierce rays of the sun which give excellent flavor to their grapes, and make the wine of Madeira one of the choicest beverages "to gladden man's heart," not here only, but at the uttermost ends of the earth.

May 31. Having re-embarked last evening, we this day lost sight of Madeira in our progress.

June 1. We have been amused by observing luminous objects floating in the sea, at the sides and in the wake of the vessel; they were generally of a beautiful blue or green color, sometimes appearing at the depth of several feet, and occasionally rising to the surface, when their brilliancy forthwith vanished. These, we conjectured, might be the same substances (of whatever nature) which, in the dark nights, have heretofore exhibited such splendor in the water.

June 2. This morning we got into the N. E. trade wind, which continued to freshen for several hours. A sun-fish, (the *tetrodon mola* of Linnæus) was harpooned from one of our boats, and brought on board. It measured five feet and a half in length, and four and a half in width. While it was towed alongside of our ship, several sucking-fish (*echineis remora* of Linnæus) accompanied it, adhering to different parts of the body. One of these singular animals was taken by a spear. It was eleven inches in length, in form resembling a trout, of a brown color, without scales, slimy and loathsome to the sight. When put into a vessel of water, it immediately attached itself to the side by its suckers, which are twelve in number, placed in the throat, within a flat oval surface, two inches in length, and barely an inch and a half in breadth. By these the creature sticks with surprising firmness to whatever it assails. Fishes of the same kind, though much larger, are a grievous annoyance to the whales, and often cause them to bound out of the water, to shake off their tormentors by the fall.

June 5. This evening we have crossed the tropic of Cancer. A flying-fish (*exocœtus volitans*) having lighted on board, we had an opportunity of examining its curious formation. This specimen was in size and shape much like a herring; the sides and belly were bright as burnished silver, with a tinge of blue along the back—the eye large; the two pectoral fins, rising from the gills, had each twelve rays,

six and a half inches long, connected by a delicate transparent membrane; with these it can readily direct itself forward or backward, swim in the water or dart through the air. These fish abound in the Atlantic, and are sometimes seen singly, sometimes in shoals; often in their brief flight falling upon the decks of vessels. They sometimes continue on the wing for two or three hundred feet, then suddenly, if in flocks, disappear altogether; nor do they seem to feel any difficulty in flying against the wind. Their course, when we have observed them in our vicinity, was always from the ship, their motion apparently undulating with the billows, and nearly parallel with the surface. They have many enemies in both elements; rapacious fishes and birds of prey. Our mate told us that he once saw a man-of-war eagle—an albatross *(Diomedea exulans)*, pounce downward upon a flying-fish, while, at the same instant, a thunny, or albacore, sprang from below to seize it. Neither seemed to see the other, and so eagerly did they aim at their common prey, that the thunny's head bolted into the open beak of the albatross. The latter struggled hard to carry off its unexpected prize, which, however, proved too weighty, and fell back into the water. Meanwhile, the flying-fish escaped with life from both the deaths that threatened it.

June 6. At noon we were under a vertical sun; our latitude being 22° 46′ N. The thermometer in the shade stood at 72°, but in the sun the mercury rose to 106°.

June 7. The cry of "A whale!—a black fish!"—occasioned much commotion, in lowering down the boats, and for a while pursuing it; but the prey escaped. At dinner, the second mate related the following incident, confirmed by the testimony of the captain. On a late voyage, when near to the coast of South America, an immense whale suddenly rose at the side of the ship to such an height out of the water, and flung himself (unconscious of its presence, having come up with great impetuosity from the deep) with such force athwart the bow of the vessel as to cut it sheer off. Being but a small whaler, she filled and sunk so speedily, that the crew had barely time to take to their boats. They were soon after received on board of a companion-ship which was fishing hard by.

June 9. We have been much gratified by seeing what the sailors call a Portuguese man-of-war, and a galley-fish. These beautiful creatures are of various sizes; this was

about as large as a hen's egg. The animal resembles a bladder, transparent rose-colored, with a kind of keel formed in festoons, plaited like a ruff, on the upper part. This appendage, being raised above the water, serves for a sail, while numerous tentacula, proceeding from the under side, enable it to steer its course, seize its prey, or to cast anchor, as it were, and fix itself on the moving surface of the waves. It is said to be exceedingly venomous, and one of the mates told us that he had frequently been stung by it while bathing. Though we handled that which was brought on board very freely, none of us felt any annoyance from it. Linnæus denominates this kind of mollusca *holocuria physalis*.

Towards evening there was again a sudden and loud cry, "There she goes!—she spouts!—a sperm!—I see her fluke!" and in an instant both starboard and larboard boats were lowered, manned, and out in pursuit of a whale. They returned disappointed of their object. The captain and his party, however, had themselves a very narrow, providential escape; for while their boat was lowering, the davits (posts to which the tacklings for that purpose are attached) gave way, when boat and men in it were precipitated upon the sea, but immediately rescued, with some slight personal injuries only, though the captain had no expectation but that the boat must have been stove to pieces by the fall, and some lives lost, if not all.

June 10. (Lord's day.) Mr. Tyerman preached in the morning, from Matt. xvi. 26: "What is a man profited, if he shall gain the whole world, and lose his own soul?" and Mr. Jones, in the afternoon, from Psalm l. 15: "Call on me in the day of trouble; I will deliver thee, and thou shalt glorify me." The latter service was somewhat interrupted by the appearance of a vast shoal of what the sailors call black fish. Judging by the space which they occupied, there must have been several hundreds. Two boats were sent after them, and soon returned, each with a prize. These were of that species of whale called *delphinus delphis*, or the bottle-nosed dolphin. The length of the larger was twenty feet, and its girth at the shoulder eleven. The color of the whole body was black, except a small white spot mid-way between the shoulders and the tail; the latter was divided into two lobes, forked, lying in the plane of the horizon, and thirty inches from tip to tip. The form sloped both ways, from the shoulders to the head, and also to the tail. The nose was

truncated and remarkably blunt and angular. Two thirds up the face was the *blow-hole*, through which the animal breathes. When the skin was removed, this orifice would admit the open hand. The mouth was wide, provided with lips; and the jaws were armed with teeth, sharp, bent rather inward, projecting an inch and a half from the gums, an inch in diameter at the root, and two inches asunder. The tongue was the size of that of a full-grown ox; the roof of the mouth hard, rough, and of a dark green. The eyes were larger than those of an ox. Two pectoral fins, hard and strong, about two feet and a half in length, and pointed, bent inward; these were articulated with the shoulder-blades by the ball and socket joint, as the upper part of the arm in the human subject. On the back was a protuberance of solid fat, like a fin, two feet high, diminishing towards the tail. The flesh was black-red; the heart about the bulk of an ox's; the lungs and liver large in proportion. In the stomach were found the remains of various fishes, as the John-dory, *(zeus auratus)*, a conger-eel *(muræna conger)*, and the squid *(sepia octopodia)*, or cuttle-fish, with several of their fine transparent eyes. The weight of the greater of these creatures must have been nearly a ton and a half. The fat was from one to two and a half inches thick, under the fore-head seven inches. The blubber of both yielded ninety gallons of oil, of which the larger furnished two thirds. The stomachs were preserved and dried to make drum-tops, for which it is said their texture is admirably adapted.

At night, (the sky being clear after much cloudy weather,) for the first time, we descried the constellation *crux* or *the cross*. The four stars composing this glory of the southern hemisphere, are of large but varying magnitudes, and so placed as readily to associate with the image of the true cross, the lowest being the brightest. Another beautiful constellation attracted our notice, nearly in the zenith. This was the *northern crown*, in which seven stars brilliantly encircle two thirds of an oval figure. We were reminded—and though the idea may seem fanciful, yet it was pleasing to ourselves amidst the still night, and on the far sea—that while we kept in constant view *the cross, that* cross on which our Savior died for our redemption, we might venture to hope that *the crown*, the crown of life, which "the Lord, the righteous Judge," hath promised to "give unto all them that love his appearing," might be bestowed upon "us in that day."

June 11. This being Whit-Monday, we remembered many of our dear friends and connections, who were celebrating, in the land that we love, their Sunday-school anniversaries; and with these, in spirit, we held delightful communion. This day has been chiefly occupied by the crew in cutting up the black-fish caught yesterday, boiling the blubber, and other necessary but disgusting operations. Several holes in the sides and heads of these animals were found crowded with crab-like lice. The same insects are such tormentors of the sperm-whales, that a small fish which feeds on them is said never to be disturbed at his meals by the grateful creatures to whom he renders such welcome service.

June 14. The weather being calm, we have lately made little progress. The sailors amused themselves with bathing and swimming about the ship; occasionally throwing themselves into the water from different parts of the vessel at considerable elevations. Robert, the Tahitian, however, excelled them all in this daring exercise. He climbed the fore-yard, and from the end of it precipitated himself without fear or injury into the sea. The height could not have been less than forty feet.

June 16. Two ships were seen this morning, at considerable distances on either side of ours. Perceiving that one of them was standing towards us, our captain manned a boat and went on board, thinking that the crew might be in want of some assistance. It was a Portuguese brig, laden with salt, and bound to one of the South American ports. On the captain's return, we paid a visit to the stranger, to vary the scene, which had become somewhat dull on our own vessel, from the long-continued calm. We were politely received, but could not help pitying the misery and discomfort of those on board; for though the sea was quite still, the water with them was running over the deck. On contrasting our tight, trim ship, and all its internal conveniences, with this crazy hulk, we felt truly thankful for our superior lot.

This evening, while several of the crew were bathing, the captain and others from the deck observed a shark preparing to attack the boatswain, who was not aware of his peril till alarmed by their cries, warning him instantly to make for the ship. Happily he escaped when the monster was within three yards of him, in the very attitude and act to seize his prey. A boat was immediately sent out to return the assault upon the enemy. The boatswain, whose choler had been

most vehemently moved by his danger, finding himself left behind, immediately baited a large hook with about half a pound of pork, and suspended the line over the stern of the vessel, hoping to allure his late voracious pursuer to its own destruction. In less than five minutes his hope was realized; and his transport then was equal to his former rage, when he saw the shark fast upon his snare. It was quickly hauled on deck, by means of a rope dexterously noosed round its tail. The captive made a desperate floundering, but was overpowered, and despatched as easily as an animal so horribly tenacious of life could be. The motion of the heart actually continued for some minutes after it was taken out of the body. It may be observed, that for the bulk of the fish the heart was remarkably small, not being larger than a pullet's egg. The sailors called this the brown shark *(squalus carcharias)*. It measured six feet in length. Not contented with what had been already taken, the hook was again baited, and presently another shark *(squalus glaucus)* was hoisted on board: this was eight feet long, and differed in various particulars from the former. It proved to be a female, which, on being opened, was found to include thirty-four young ones, each about a foot in length.

June 17. (Lord's day.) Mr. Tyerman preached on deck in the forenoon to the whole company; but in the afternoon, the weather having changed from almost a dead calm to very heavy wind and rain, Mr. Jones was obliged to perform his duty in the cabin to our own small party.

Talking, during dinner, of the character of those islanders whom we hope soon to see, the captain said that, on his last voyage, when he had gone out as mate only, they had on board two New Zealanders, and a native of Tahiti. The latter, on many occasions, displayed fearless courage and prompt intelligence; of which he gave us a strange example.

Late one evening, he (*our* captain, then mate) had struck a very large sperm whale, not far from the ship. The fish, after some convulsions, remained motionless for a considerable while, apparently about three yards below the surface of the water. The crew having waited in vain to see her rise, the captain of the vessel was afraid that he should lose her. On looking down earnestly, however, he thought she must be dead, the mouth being open. Hereupon he observed, that he should like to have a noose-rope thrown round the lower jaw; and told the Tahitian youth that he would give him a

bottle of rum, if he would venture to dive down and perform that office. The chief mate (our captain), whose harpoon was in the whale, protested against such an attempt as too hazardous; but the captain urged the necessity of making sure of so valuable a booty. The Tahitian, meanwhile, surveying the body as it lay, and tempted by the proffered reward, exclaimed, "Ay, ay, she dead—I go." Accordingly, taking the rope, ready for application, between his two hands, he lowered himself directly over the monster's mouth, put the noose over the lower jaw, placed his foot against the jaw to tighten the rope, and then buoyed himself up, sprang into the boat, and claimed his reward. The carcass was thus secured (for happily the whale *was* dead,) and towed to the ship. We shall not inquire whether this story most displays the extraordinary boldness of the South Sea islander, or the inhuman cupidity of the European captain of that vessel.

June 20. Last night and this morning we have had squalls and heavy rains. A fresh breeze followed, and is carrying us delightfully along. The captain doubts not but this is the commencement of the south-east trade wind, which we have been desiring through several days of weary calm. The brilliancy of the sea this evening far surpassed what we had hitherto seen of the kind. The ship was going rapidly along, throwing up a furrow of foam about the bow. In this, the luminous appearances before mentioned glittered with peculiar delicacy ; but it was after the foam had subsided in the frothless water (itself of a deep-black hue), that they displayed their full splendor, gliding, like millions of diamonds, in giddy succession by the side of the vessel, or flashing in her wake. Lifting our eyes above, we beheld the stars, in the absence of the moon, sparkling with unmitigated lustre, amidst a sky of such intense purity, that the heavenly bodies far excelled in glory their appearance through our native atmosphere.

June 21. As the sun now enters Cancer, and is at his greatest northern distance from the line, this may be called one of the two mid-winter days of the equator. To us the temperature is very agreeable. It has ceased to be a novelty to see our very brief shadows falling towards the south at noon, and at night to observe the moon pursuing her course to the north of the zenith; but these circumstances have not ceased, from time to time, to engage our attention and affect

our feelings, since all the phenomena peculiar to these latitudes remind us, by contrast, of the land of our birth, and the friends of our hearts abiding there.

June 23. This day we passed the equator; when certain preposterous ceremonies, as usual, were observed on board, during which we did not escape a little sprinkling of salt water.

June 24. (Lord's day.) Mr. Tyerman preached this morning upon deck, from Isaiah xxxiv. 17: "His hand hath divided it to them by line." His object being to improve the event of yesterday, he made the following observations: I. There is a *line* of *being*, which we all crossed when we were born; *then* we were endowed with a rational and intelligent nature; and *then* we entered upon our state of probation. II. There is a *line* of *regeneration*, dividing the moral world into two hemispheres, in one of which dwell the righteous, and in the other the wicked. This line must be crossed by all, before they can become Christians indeed, and enjoy the privileges of the gospel. III. There is a *line* of *death*, which we must each cross when we have finished our probationary course, and go before the tribunal of God to render an account of the deeds done in the body; but *when, where* and *how* we shall cross *this* line, we know not. IV. There is a *line* which divides *between heaven and hell:* this, none shall ever cross who have once taken up their abode in either of those regions. In application it was remarked, that if we would not lament having crossed the *line of being*, nor fear crossing the *line of death*, we should be concerned to cross the *line of regeneration;* that when we fail on earth we may be received into everlasting habitations, on the right side of the *line* that divides between *heaven and hell.*

June 25. We have been agreeably interrupted in our usual occupations, by the sight of many booby-birds *(pelicanus sula)* wheeling round the vessel, and pouncing upon such flying-fish as happened to be on the wing. Two were shot; one of which was brought on board. It was about two and a half feet in length, and measured five between the extremities of the wings. The inside was nearly all stomach, and contained five flying-fishes, three of them recently swallowed. This, and some other species, have been called boobies, from their excessive stupidity, and the marked silliness of their aspect. When they alight on the yards or rigging of vessels,

they shiver, and shake their heads in a peculiar manner, and often suffer themselves to be taken with the hand. They have a remorseless enemy of their own tribe, the man-of-war bird *(pelicanus aquilus)*, which rushes upon them, and by severe blows with its pinions and bill forces the booby to surrender the prey from between its beak, which the spoiler instantly swallows.

June 27. We have made little progress, the inconstancy of the weather, with frequent squalls, furnishing constant work for all hands, in reefing, unreefing, and shifting sails, &c. It seems that the trade winds, notwithstanding their ordinary steadiness, are liable to considerable irregularities, and often perplex the most experienced and skillful navigators. We have lost sight of *ursa minor*, and the polar star, of course; the pointers are withdrawing, and *ursa major*, we suppose, will soon disappear.

June 28. The flying-fish which we have seen for some days past are much larger than those that appeared in higher latitudes. Several storm-birds *(procellaria pelagica)*, or Mother Cary's chickens, have been observed. The spectacle of the nocturnal heavens (under their new aspect, adorned with constellations never seen in the north) has been occasionally enlivened of late by meteors of great splendor, emerging from immensity, and as suddenly absorbed, leaving darkness more sensibly dark from the effect of the momentary lucid interval.

June 30. We descried two whales this morning. They were of the Greenland species *(balæna mysticetus)*, or *right whale*, as the sailors significantly call them. These are distinguished from the sperm whale by the manner in which they spout—the former having the spiracle, or breathing hole, at the top of the head; consequently, when they breathe, the column of water which they eject rises perpendicularly. On the contrary, the sperm whales having the corresponding aperture in the nose, the water is thrown horizontally.

The two which we now saw not being of the sperm kind, our captain did not order chase of them. We observed one of these "hugest of things that swim the ocean-stream," twice come up to breathe, and each time it cast forth a large volume of water to the height of from twenty to thirty feet, not in a fountain form, but in a cloud of spray that something resembled a small ship, in full sail, at a distance.

July 2. This evening one of the Magellan clouds appeared in the south, about ten o'clock. Of these there are three, called after the Portuguese navigator, whose name is thus recorded at once in heaven and on earth, by being associated with these beautiful phenomena in the southern hemisphere, and also with the straits at the extremity of the South American peninsula, both of which he discovered on the first voyage made by man round the world, though he unfortunately perished before he had personally accomplished it—leaving that honor to his companion Cano, who brought the vessel home. The *nebulæ* before mentioned are of the color of the galaxy, and probably, like it, composed of a multitude of stars, indiscernibly small. The galaxy itself, from these Austral regions, is much more clearly defined to the eye than in England. It seems a vast attenuated cloud, most delicately white, and apparently nearer to the earth than the starry concave that swells into infinity above, and shines out in the lustre of the brightest constellations of both hemispheres.

July 3. We are now in the latitude of Tahiti, though scarcely half way on our voyage thither; the continent of South America, and many a weary league of ocean, lying between us and the objects of our hopes and our prayers. We have been peculiarly excited, by this slight coincidence, to implore the divine blessing upon ourselves, as the messengers of the churches to the inhabitants of that and the neighboring islands, where the Redeemer hath "much people;" and we humbly trust that our visit to those Gentile converts may be one of peace, and love, and joy, to build them up in their most holy faith; as well as to comfort the hearts, and strengthen the hands, of the faithful missionaries who are laboring among them, and are over them in the Lord.

July 5. The monstrous figures, and unwieldy floundering, of the fin-backed whales *(balæna physalus)*, which often reach the length of eighty or ninety feet, but are of no value to the fishers, yielding little oil, greatly amused us this morning, till our attention was diverted—for we are always on the look out for new objects—by the swift and graceful motions of the noddy *(sterna stolida)*, a bird which skims, like a swallow, along the smooth surface of the ocean, clamoring and snapping up the flying-fishes that cross its flight.

July 7. The animals which we have noticed, for the first time, to-day and yesterday, were the toad-fish *(lophius his-*

trio), which was wounded by a lance but escaped; small water-spiders, wonderfully nimble in running on the surface, and diving below it when alarmed; and Cape pigeons *(procellaria capensis)*. The latter eagerly pick up bits of lard thrown upon the waves, or are easily caught by a hook and line, baited with the same.

July 8. We find ourselves in the midst of "the great and wide sea, wherein are things innumerable, both great and small," according to the language of the psalmist. The deep was full of animation, and the surface turbulent with the pastime of leviathan and his attendants. Birds of different kinds followed the whales, and perched on their backs when they emerged, to pick off the small insects, like lice, which prey on these enormous creatures, and often make large holes in their well-lined flanks.

July 10. A shoal of sperm whales *(physeter macrosephalus)* passed us, within a quarter of a mile from the ship. They were known by their brown color, and their peculiar manner of spouting; but the wind blew too hard to allow our crew to venture after them. This species of whale, as well as the Greenland and fin-backed, grows sometimes to the length of from eighty to ninety feet. The head is immense in proportion to the body; and it is in the cavities of the skull that the valuable matter, called *spermaceti*, is found, in a liquid form. To obtain this, a hole is made in the cranium, whence it is taken out with buckets, in very great quantities. Our captain, who has long been employed in this fishery, tells us that he has sometimes laded as much as four and even five hundred gallons of spermaceti, out of the head of a single whale.

July 11. The wind having been boisterous last night, as we were contemplating the agitation of the waters this morning, on the lee quarter, the sun at the same time shining brightly, we were pleased on beholding, for the first time, many marine rainbows, which were formed on the spray, from the tops of some of the higher waves. The prismatic colors were vivid and distinct, though the bows were evanescent. The albatross begins to show itself on this stage of our course. It is a majestic fowl, especially when seen among the pintado-petrels, great numbers of which are continually on the wing in our wake. The albatrosses that we have met with are of the *diomedea exulans* species. The wandering albatross, or man-of-war bird, is larger than a

swan, weighing from twenty to twenty-eight pounds, with wings extending from ten to thirteen feet. The prevailing color is white, diversified with black and gray. It is very voracious, devouring its fishy prey whole, in such quantities as sometimes to prevent its rising on the wing, though in general it soars very high.

July 12. The thermometer stood this morning at 55. The anchors were removed from the bow to the deck. We are daily making every necessary preparation for doubling Cape Horn. A pintado was shot, and fell into the water, when immediately the large flock of its companions alighted around it, but for what purpose we did not discover. A small bird, about the size of a thrush, called by mariners the quarter-moon bird, because its wings, when expanded, bear some resemblance to the crescent moon, joined the feathered tribes which, day and night, follow in the wake of our vessel. It is of a light gray color, and glides with great swiftness close to the water, precisely directing its curvilinear flight according to the undulation of the sea.

July 13. The gale having been strong all day, the waves indeed ran mountains high. The captain remarked that he had generally encountered as tremendous weather in this quarter, off Rio de la Plata, as in any part of the world where he had been. There was a double halo round the moon this evening, which, we are told, portends more blowing weather.

July 14. We had much thunder and lightning last night. During the storm, a fiery meteor, apparently the size of a man's head, shot through the atmosphere, and fell into the sea near our ship. The light which it diffused was so sudden and intense that night became as noon-day. Had it struck our vessel, we might have all perished on the spot, and no record of our end been discovered till the day of judgment. We are in the hands of God, and on Him, whom all the elements obey, is our sole dependence. To-day, the boats which had hitherto been suspended over the quarters, and kept ready for whale-fishing, have been taken upon deck and lashed down.

July 15. (Lord's day.) The weather very tempestuous. Mr. Tyerman preached from Psalm lxxxix. 9: "Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them."

July 18. The storm has abated. We daily experience

increasing cold, which requires thicker clothing and other comforts, which those who have been at sea, and have wanted, can well appreciate.

A magnificent albatross, snowy white, except the tips of the wings, which were dark brown, came suddenly near our ship this forenoon; then passed away, like an apparition of beauty. This might be deemed a bird which had attained full maturity, or rather great age, not only by its size, but by the pure color of its plumage, which, in the younger ones, is much more dusky.

Towards night the gale again came on with such fury that there was no rest for us in our beds; but, "in the multitude of our thoughts within us," the remembrance of friends afar off, and of God ever present with us as with them, "refreshed our souls."

July 19. Having requested the captain to inform us whenever any thing novel or striking was to be seen from deck, by day or by night, he sent for us early this morning to witness the approach of a tremendous squall. Sky and ocean, indeed, wore an aspect so wild and menacing that we landsmen might well have been excused if we had felt greatly appalled. From overwhelming fear, however, we were graciously preserved by Him whose strength is made perfect in weakness. To us it was intensely interesting to observe the vigilant care which marked the countenance of our commander, whose rapid glances seemed to take in, at once, every part of the ship, and the whole surrounding hemisphere of horrors and perils; especially eyeing, with instinctive jealousy, the quarter from which the instant storm was coming down in its fury, and prepared in a moment to meet it with all the resources of his skill, and the capabilities of his vessel; to see also that half of the crew whose watch it was, standing, each at his post (alongside of brace, tack, sheet, or lift), waiting with an air of prompt yet patient attention for the sudden and urgent commands that might be given; but particularly to behold the *timoneer* (the man at the helm), whose hands firmly grasped the wheel, and whose eye alternately, anxiously, intelligently, glanced from the compass-box to the sails, from the sails to the eye of the captain, and thence again to the compass. The picture, the reality, which this scene presented, was sublimely affecting, and produced an exaltation rather than a depression of mind, amidst all the terrors of conflicting elements around us. A fall of snow

that followed covered the deck four inches deep. The squall, however, passed away without having harmed us.

July 21. South lat. 47° 23′. West long. 47° 53′. The thermometer stood at 45, in the companion. The newly-seen birds which have joined our train are principally the *peo*, or stinkpot (named from its abominable smell), and what Cook calls the Egmont hen. Great quantities of sea-weed float by us, indicating the vicinity of land.—Weather calmer.

July 24. Several grampuses *(delphinus orca)* passed the stern of our ship this morning. This species is called by seamen the *killer*, from its successfully attacking and destroying whales. When the latter, even in a shoal, find a grampus among them, they are said to be so terrified that those which have young ones take them upon their backs, and heave them completely out of the water, to preserve them from the ravenous enemy. The tongue of the whale is the delicacy which the grampus seizes in his assault, and he tears it out with surprising dispatch.

July 26. In the afternoon we were near the Falkland Islands, which lie off the Straits of Magellan. Whale-porpoises and penguins were the principal novelties discovered within the last few days. Our captain and crew have often spoken of an animal which they call *Turpin*, found on the Galipagos Islands, on the west coast of South America, near the equator, about ninety degrees west longitude; to-day we have taken down a description of it. They represent this creature as a species of tortoise, the shell of which is black, carinated and reflected at the neck. The scutilla is oval and composed of irregular plates; the head and eyes are small; the neck slender and much longer than in other species of the tortoise, being about twenty-eight inches in one of middle size. The legs are twelve inches in length; the foot consisting of five toes, the claws of which are hooked and strong. Turpins, at different ages, are found from three inches long to six feet; some being a load for four or five men. They live entirely on shore, feeding upon plants, and resort much to springs and rivulets of fresh water, where they are generally taken. Though so strong, in some instances, as to carry four or five men standing upon their backs, they are so slow of motion as to be easily caught; when turned upon their backs, they are unable to recover their legs, and are thus secured. Their flesh is such excellent and nourish-

ing food that we are informed a ship's crew is never weary of it; and they are, therefore, eagerly sought by sailors at the landing-places. As these animals are exceedingly abstemious, and can live for months without eating (in a state of torpor), they are particularly useful on long voyages in the South Pacific. When taken, these live lumps of stock are stowed away, like dead lumber, in the hold between decks, and constitute a valuable store of fresh provisions. The female lays a considerable number of eggs, which are spherical and about three inches in diameter; these she buries in the sand, where they are hatched by the heat of the sun. South lat. 54° 25′. West long. 57° 20′. Therm. 43.

July 27. We are off Staten Island, east of Terra del Fuego, the Straits of Le Maire lying between them. Vessels sometimes venture through these into the South Pacific, but the passage is perilous. We have lately sailed at great speed; the weather, though blustering, being favorable to our progress.

July 29. (Lord's day.) The sun rose bright from the sea, which was lightly in motion, the wind being moderate. We have found this indeed a Sabbath, a day of rest and holy pleasure, amidst the loneliness of savage lands in view, and meeting oceans, on which we are sailing, round Cape Horn. This celebrated point, "placed far amidst the melancholy main," presents none of those tremendous horrors (though still in the depth of winter) with which the captain and crew tell us it is almost always invested. Mr. Tyerman preached in the morning from Psalm cxxi. 4: "Behold, He that keepeth Israel shall neither slumber nor sleep." At the close of his discourse he mentioned the following circumstance. "Yesterday was the anniversary of a great and very remarkable deliverance which I experienced in the year 1793. At that time I was intimate with several young men as gay and trifling as myself; and we frequently spent our Sabbaths in pleasure on the Thames. Early in the week, on the occasion referred to, I and four others had planned a Sunday party down the river; to make the most of it, we agreed to embark on Saturday afternoon, and proceed to Gravesend. On Friday night, when I lay down to rest, a transient misgiving, whether it was right so to profane the Sabbath of the Lord, gave me a little uneasiness; but I overcame the monitory feeling, and fell asleep. On Saturday morning, when I awoke, the thought again came upon me, but again I resisted

it, and resolved to meet my companions in the afternoon. I was about to rise, but while I mused I fell asleep again, and dreamed. I thought myself in a certain place, whither divine Providence often led me at that season of my life. Here a gentleman called me to him, saying, that he had a letter for me, which I went to receive from his hand. When I reached him, he had opened the enclosure and appeared to be reading the contents. I imagined then that I looked over his shoulder, and perceived that the letter was closely written, but a pen had been drawn through every line, and had obliterated all the words. Wondering what this could mean, I was going to take hold of the letter, when a large black seal presented itself to my sight, and so startled me that forthwith I awoke, with this sentence upon my mind, '*You shall not go!*' Though I had never been in any way superstitious regarding dreams, this so affected me, and the words, '*You shall not go*,' seemed so perpetually sounding in my ears, and haunting my imagination, that I determined to be obedient and *not go;* persuaded that some evil would befall me if I did. I spent that day and the two following in great anguish and anxiety, expecting hourly to hear something that would explain this singular presentiment. No tidings, however, arrived till Tuesday morning, when I read in a newspaper the following paragraph. 'Last Sunday, in the afternoon, as a boat, with four young gentlemen, a waterman, and a boy, belonging to Mr. ———, of Wapping, was coming up the river, in Bugsby's hole, a little below Blackwall, a gust of wind upset the boat, and all on board perished.' That was the identical boat on which I was to have embarked. I could scarcely believe my eyes; I read the paragraph again and again. There it was, and there it remained, speaking the same words. I cannot express the horror and consternation of my mind. I was constrained to exclaim, 'This is the finger of God! Who am I, that God should in so wonderful a manner interpose for my deliverance? What a warning against Sabbath-breaking! What a call to devote myself to the Lord and his service!'—A warning which I took, and a call which I humbly hope I was thenceforward enabled to obey: 'For God speaketh once, yea twice; yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and

hide pride from man. He keepeth back his soul from the pit, and his life from perishing.'" Job xxxiii. 14, 18.

July 31. Our course has been W. S. W. with little interruption. At noon we were about 105 miles short of the meridian of Cape Horn. The captain prognosticated that we should soon have some *genuine Cape Horn weather.* This he inferred from the aspect of the sky, and the heaving of the ocean, continually on the increase, though the breeze was inconsiderable. Every swell of the waves seemed a mile in extent, having what the sailors call a long foot; that is, the sea rose and fell gradually and majestically, not shortly and abruptly, as we have generally observed to be the case, especially in the Bay of Biscay. These *long-footed* swells are almost peculiar here, and would seem to have been appointed by Providence (in that merciful economy which forgets not to care for man, even where he most seldom ventures), to render these seas navigable, which, according to our captain, they would not be in fresh weather, were the waves as precipitous, and liable to break suddenly, as they are in most parts. To-day we have had the first heavy fall of snow.

Aug. 1. Having reached a southern latitude, 69° 30′, sufficiently high for doubling Cape Horn, and being in the longitude of the latter, we wore ship, and took a northern course to avoid meeting icebergs in the night, which are not unfrequent here. We escaped; indeed, we saw none, though the snow-birds, which roost upon them, were our visitors. By doubling Cape Horn is meant, not merely passing that point of land, but sailing quite round the other side of the extreme peninsular projection of South America, into the Pacific Ocean.

Aug. 4. At noon we reached W. long. 75°, five degrees further on our way since this time yesterday.

Aug. 5. We began to shape our course in a W. N. W. direction, to obtain the advantage of the trade winds, when we reach their region. The captain and crew daily express their surprise at the unwonted continuance of that propitious weather which has hitherto brought us safely through the very realm of tempests, where Anson, Byron, and other navigators, suffered so much. We had public worship in the cabin to-day, when Mr. Tyerman preached from the peculiarly appropriate text, Isa. xxxii, 2: "A man shall be as an hiding-place from the wind, and a covert from the tempest."

The sacrament of the Lord's supper was afterwards administered to our little church, and we can say, of a truth, God was with us.

Aug. 7. A sailor being aloft, eight or nine feet above the leeward shrouds, his foot slipped, and he fell over the rail into the clue, or lower corner of the mainsail, which was stretched a little above the leeward bulwark. The captain, having seen his first slip, ran to help him, and providentially caught the poor fellow, just as he was sliding off from the sail into the water. Had he not been rescued that moment, he must have been drowned, for the ship was going at great speed, and the boats were lashed upon the deck. Happily he received no serious harm. The same man had fallen from the deck into the hold of the vessel, in the London Dock, before she sailed; and then had as narrow an escape from death, though with a severe contusion on the head.

Sailors are proverbially superstitious. This escape of their comrade occasioned much conversation among the crew, and sundry stories were told, which, though awful enough at sea, may appear puerile on land. Two of these (for the sake of exemplifying the only fears that seamen feel, and the groundlessness of them) we shall record. Our chief mate said, that on board of a ship where he had served, the mate on duty ordered some of the youths to reef the main-top-sail. When the first got up, he heard a strange voice saying, "It blows hard." The lad waited for no more; he was down in a trice, and telling his adventure. A second immediately ascended, laughing at the folly of his companion, but returned even more quickly, declaring that he was quite sure that a voice, not of this world, had cried in his ear, "It blows hard." Another went, and another, but each came back with the same tale. At length the mate, having sent up the whole watch, ran up the shrouds himself, and, when he reached the haunted spot, heard the dreadful words distinctly uttered in his ears, "It blows hard."—"Ay, ay, old one; but, blow it ever so hard, we must ease the earings for all that," replied the mate undauntedly; and looking round, he spied a fine parrot perched on one of the clues, the thoughtless author of all the false alarms, which had probably escaped from some other vessel, but had not previously been discovered to have taken refuge on this. Another of our officers mentioned, that, on one of his voyages, he remembered a boy having been sent up to clear a rope

which had got foul above the mizzen-top. Presently, however, he came back, trembling, and almost tumbling to the bottom, declaring that he had seen "Old Davy," aft the cross-tree; moreover, that the Evil One had a huge head and face, with prick-ears, and eyes as bright as fire. Two or three others were sent up in succession; to all of whom the apparition glared forth, and was identified by each to be "Old Davy, sure enough." The mate, in a rage, at length mounted himself; when resolutely, as in the former case, searching for the bugbear, he soon ascertained the innocent cause of so much terror to be a large horned owl, so lodged as to be out of sight to those who ascended on the other side of the vessel, but which, when any one approached the cross-trees, popped up his portentous visage to see what was coming. The mate brought him down in triumph, and "Old Davy," the owl, became a very peaceable ship-mate among the crew, who were no longer scared by his horns and eyes; for sailors turn their backs on nothing when they know what it is. Had the birds, in these two instances, departed as secretly as they came, of course they would have been deemed supernatural visitants to the respective ships, by all who had heard the one, or seen the other.

CHAPTER II.

Commemoration of the Sailing of the Ship Duff, with the first Missionaries to the South Seas—Mollymauks—Agitated Sea-scene—A Storm—Imminent Peril and great Deliverance—Tropic of Capricorn—The "Prickly Heat"—The Gannet—War-Hawk—Lunar Influence—Dangerous Archipelago—A Whale struck—The Tropic Bird—Planet Venus—Lunar Rainbow—Water-spouts—Sailors' Dreams—A Booby-bird taken—Retrospective Reflections—Indications of Land—An unknown Island—Resolution, Doubtful, Tuscan, Birnie, Chain and other Islands—Arrival at Tahiti.

Aug. 10. This day, twenty-five years ago, the first Missionaries to the South Sea Islands embarked at Blackwall, with that distinguished servant of God, Captain James Wilson, in the ship Duff. The remembrance of this great event (as it has proved) in the history of those remote re-

gions of the globe, which but a few years before were not known to exist, and for centuries upon centuries, it may be presumed, had been inhabited by generations of idolaters—furnished us with much matter for interesting conversation, devout thanksgiving, and fervent prayer, in the course of the day. We were especially led to commemorate, with gratitude and joy, the patient perseverance in well-doing of those good men by whom it pleased God eventually to commence one of the most signal gospel miracles, in the conversion of heathen tribes, recorded in the annals of the church of Christ. Nor did we forget with what zeal, faith, and love, in this sacred cause, the Directors of the London Missionary Society had been enabled, during many fruitless years, to support their patient laborers in that untried field, sowing precious seed, watering it with tears, and waiting the Lord's own "appointed weeks of harvest." Those "weeks" are come, and the harvest is great; the reapers, indeed, are comparatively few, but many among the natives are entering upon the work.

Aug. 13. Two sea-fowls, called by the sailors, Mollymauks (a variety of the *Diomedea fuliginosa*), were taken. This bird is about the bulk of a goose in body, but the expansion of the wings, though these are remarkably arched, reaches seven feet. Their flight is very graceful, and performed with little apparent exertion; though long in the air, they are seldom seen to flap a pinion, whether they rise or descend, go with the wind, or sail against it. The plumage on the back and upper parts is dark blue, and white beneath. When they alight on the water to seize their prey, these large fowls buoy themselves over the surface, with their wings balancing above their bodies, either to preserve their steadiness, or to be ready to take flight. When placed upon deck they are unable to raise themselves from the level; and when upon the sea it is curious to watch them taking advantage of the tops of the waves to mount aloft. When the water is smooth, they seem to run upon it with their feet for a great distance, and then rise very gradually before they can obtain full play for their wings. Having just killed the last of our live-stock, a sheep, we must hereafter be content without fresh meat, with which we have been moderately indulged ever since we left home. Hitherto our health has been unimpaired; truly, goodness and mercy have followed us day by day; may our gratitude

correspond with our obligations, and God be acknowledged in all our ways!

Aug. 15. Yesterday and to-day have been exceedingly tempestuous; and the spectacle of the sea the most sublime and appalling that we ever beheld. The diversity of forms assumed by the stupendous billows was very striking; they confounded the eye, and made giddy the brain, in attempting to follow their motions and their changes. There they rolled along in a continuous range of vast height, and several miles in length; while here they were followed by huge masses of heaped-up water of lesser extent, with steep and rugged declivities; others again rose like immense cones, or insulated mountains of fearful elevation, while the foam broke over their summits, and poured down their sides, glistening in the sunbeams with dazzling whiteness, a vivid green appearing beneath it, and the colors of both being rendered more brilliantly conspicuous by the black sides of the billows down which these streams of splendor were hurried into the abyss below. The whole horizon presented a tumultuous succession of similar images, perpetually intervolving on every hand. We were preserved, amidst all this uproar and confusion, by Him who holdeth the waters in the hollow of his hand, and *there*, when the danger was most imminent, we were safe. It is worthy of note, that not at the shore only, but in the midst of the wide ocean, He sets bounds to the sea, saying to it, "Thus far shalt thou go, and no farther:" by the very element that raises the waves they are restrained from increasing in the ratio of the gale, or no vessels could live among them; for when the wind exceeds a certain degree of strength, it actually *blows down* and keeps under the wild surges, which it had previously swollen to their limited height by a less impulse. The clue of our main-stay-sail broke loose while the storm was thus raging, and flapped with such violence, that no one dared to approach it, for a blow would have been death; such was the force with which it struck, that, getting entangled with one of the largest of our anchors, it immediately heaved the shaft upon the bulwark. The sailors mastered it at length by hauling down the sail itself, and making it fast.

Aug. 16. Last night has been one of horrors and deliverances beyond all that we have yet experienced. We had retired to rest as usual, though few could sleep, on account

of the creaking and rocking of the vessel, the yelling of the winds, and the roaring of the waves. About one o'clock, Mr. Bennet heard a tremendous explosion or crash, as though the ship had been violently disrupted, or all her timbers compressed together by some inconceivable force; a hideous glare of light at the same time bursting through the bull's-eye above, upon the darkness. Instantly afterwards, he heard the captain calling out of the cabin below, with vehemence, the two names of the Deputation: "Mr. Bennet! Mr. Tyerman! did you hear?—did you hear *that?* Oh, pray to God for us! All is over!—all is over! Lord, have mercy upon us!" A second time, before Mr. Bennet could answer, the terrible light flashed like a momentary conflagration of all around, and a louder peal of thunder than before accompanied the blaze, followed by what seemed to be the sea itself rushing in cataracts between decks. This, however, proved to be a storm of hail, the stones of which were as large as pigeons' eggs, and severely smote the faces and hands of those above, who were personally exposed to it. Again the captain cried out, "It is *now* all over!—pray, pray for us! Lord, have mercy upon us!" Mr. Tyerman and Mr. Jones, who had been asleep, now came running from their berths, inquiring what was the nature of the occurrences, and what injury had been sustained. Just then a third flash of lightning, and a crack of thunder, the one more faint, the other less deafening than before, and with four distinct pulsations between them, gave token that the danger, though still near upon us, might be passing away. The chief mate, whose watch it was upon deck, now informed us that the hurricane began about nine o'clock, but it had not reached its crisis till towards one, when we first distinguished the voice of the thunder from the wailing of the wind, and the booming of the waves; and when that dreadful shock convulsed the vessel, which convinced the captain that it must have been fatally struck, as at the same time he heard the expression aloud, "The pumps are of no use *now!*" The mate said that this first great flash heated his face, and he felt as if stunned for a moment or two, the sulphurous flame appearing to run down his jacket-sleeve. The second peal was accompanied by a crimson blaze, which was instantaneously followed by the tempest of hail, pouring like shot upon himself and his terrified comrades, who (to use his own expression) crowded about him like a

flock of sheep, and could scarcely be prevailed on to quit his side on the necessary duties of the ship. He observed, that the main-stay-sail had happily been taken in before the squall, or it must inevitably have been carried away, and perhaps involved the destruction of the vessel, with all on board. This he thought a very providential act, for he had only done it under an impression which urged him, as if he had heard a voice, saying, "Take it in—take it in;—take in the main-top-sail!" The Lord, however, so ordered it, that amidst all these perils not a mast was sprung or struck; not a sail carried away or ripped; not a timber suffered damage; not a life was lost, nor limb injured, of passenger or crew.

The captain was most powerfully affected with the terrors and the mercies of the past night, and appears very serious this day. He says that, on the preceding evening, when he returned to the cabin from deck, he read a portion of Scripture before lying down in his cot, when these words were deeply impressed upon his heart, "Jesus answered them, *Do ye now believe?*" Oh, that both he and we, and our fellow-voyagers, may have grace to profit, as we ought, by this display of divine goodness towards us; and more fully than ever before to consecrate ourselves, body and soul, for time and eternity, to his service! May he give to each of us that spiritual discernment and understanding

"Which hears the mighty voice of God,
And ponders what he saith;
His word and works, his gifts and rod,
Have each a voice of faith."

S. lat. 42° 19′. W. long. 88° 30.′ Therm. 48°.

Aug. 17. This afternoon the gale had greatly abated from its violence, the sea gradually subsided, and we set more sail. The evening was calm, and the night serene. The two Magellanic clouds were conspicuous objects in the southern sky, to the east of the galaxy, of which they seemed fleecy fragments, rent from the beautiful zone with which the hand of Omnipotence has invested the heavens.

Aug. 22. This day, and not before, the dead-lights (close shutters) have been removed, and we have again the pleasure of viewing the ocean from our cabin windows. The last week has been employed by the officers and crew in making preparations for their fishery, these being the chief

regions for sperm whales in the Pacific. From the winter, which we experienced beyond Cape Horn, we are a second time enjoying the warmth and splendor of summer within less than two months, being now about as far to the west as we were to the east of South America, when we were in the same latitude before. Our captain informs us that he was once becalmed for fourteen days in these seas, during which he made but 1° 40′ of progress. In this deplorable situation, which might have been prolonged indefinitely, he was so short of water that not more than a pint and a half per day was allowed to each man, for every purpose. Providence hath more bountifully dealt with us. We are careering in safety before a fair wind; our bread has been given to us, and our water is sure. What blessings are bread and water, when these are literally the only food of voyagers on the great deep! We all assent to the fact that they *are* so, but how *much* so *they* only can tell who have been ready to perish for want of the one, or the other, or both. In the afternoon, the surface of the sea was almost covered with young Portuguese men-of-war (formerly described), all exceedingly small, and resembling transparent bubbles—yet bubbles instinct with life. Many *sheer-waters* were flying around us at this time. These birds appear to be equally fitted to fly in both elements; for when they dive after their prey, they *move* in pursuit of it under water with a velocity and force hardly less than the speed and the power that carry them through the air.

Aug. 25. The wind being north, we put the ship about at 8 o'clock A. M., shaping our course towards the islands which we were appointed to visit. We have hitherto been disappointed of the east trade winds. This evening we crossed the tropic of Capricorn, and rejoice to find ourselves again in the torrid zone. Our captain, who is a man of shrewd observation, states that in passing from a cold into a hot climate (by the swift transitions made in voyaging) he has generally remarked more than usual irritability and quarrelsomeness among sailors. This, if it be so, may arise from the same physical cause which generates the complaint denominated prickly heat—a peculiar itching sensation over the whole skin, or tormenting one particular part only. This disease, if such it may be called, is often experienced by persons, whether accustomed to the sea or not, when they enter the tropical latitudes, and is probably the effect of

heated blood, which may very naturally have a provoking influence over the temper. Our informant, the captain, assures us that this fretful and pugnacious disposition subsides in a few days after the crew have been inured to the high temperature of these regions; while the prickly heat, in like manner, soon passes away, without the use of medicine.

Considering that the islands of the Pacific may have been originally peopled from the continent of South America, we inquired of our captain, who is well acquainted with the persons and manners of many of the tribes of each, whether he could discern any resemblance between them. He says that there is a manifest similarity as to form, stature, and complexion, but none in language that he could ever perceive. Of the latter, however, we may doubt his competency to judge. It is observable that the natives of the islands can learn to speak the languages of the South American Indians much more easily and perfectly than the English, or any other European tongue.

Aug. 26. "A sperm whale," was several times announced from the mast-head to-day, but in every instance proved to be of the *physalis* kind, of which *we* were glad, though the crew were disappointed. We had much feared that the sanctity of the Sabbath would be broken by this adventurous sort of fishing. Mr. Tyerman aptly chose for the text of his sermon in the forenoon: "Hinder me not, seeing the Lord hath prospered my way." Gen. xxiv. 56.

Aug. 27. Among other birds that we have lately seen for the first time, this day a solitary gannet (*pelicanus bassanus*) approached us, but soon disappeared. It is about three feet in length; the body white, excepting the tips of the wings, which are dark brown; the tail wedged; the beak and quill-feathers black. While the female of this species of pelican is engaged with incubation, the male provides food, and brings it to her. This consists principally of herrings and sprats. In the bag under his bill, he is able to carry four or five herrings at once. In proof of the affection which some of the feathered tribes occasionally manifest towards one another, the following statement was made by one of our respectable officers on board, and he assured us that the circumstance came within his own knowledge. On the island of Natividad, in the South Seas, one of the pelicans frequenting there had received some in-

jury, which maimed a wing, and disabled it from flying or diving. The unfortunate bird must have perished speedily, had not other pelicans, of the same species, regularly foraged for it, and day by day brought a supply of various kinds of small fishes from the sea, which they disgorged before it, and left for their invalid companion to feast upon. When the sailors discovered this, they often watched the opportunity, and robbed the poor creature of its charitable subsistence—making many a good meal of what was compassionately intended for the cripple, that could not help itself, much less avenge its wrongs.

We were much pleased this morning to be told by the captain that he was resolved to put down the practice of profane swearing on board the ship, and that he had just given notice of his determination to carry the law on this subject into effect in future, and fine every man a shilling for each oath he should be known to utter. (N. B. Every master of a ship who does not enforce and execute this law among his crew, is himself liable to a fine of five pounds.—So says our authority.)

Aug. 28. Last night the south-east trade winds, for which we have been daily looking, hoping, and praying, sprang up, and we are now steadily and pleasantly proceeding on our way. The heavens have assumed much the same appearances as they wore between the tropics, on the Atlantic; innumerable small white clouds flock the sky, and temper the sunbeams, which otherwise would be oppressive. We saw a pilot-fish *(scomber ductor)* to-day, near the stern of our vessel; it is of a silvery blue color, with four transverse bands of a deeper tinge; four dorsal spines, and the tail marked with black; the length is about eighteen inches, and the general shape like that of a tunny, but the head much shorter. It takes its name from often swimming before or near the shark, which it is supposed to pilot to its prey.

Aug. 29. A sperm whale was discovered within two or three hundred yards of our ship. In a few minutes four boats were equipped, manned, and in pursuit; but she escaped, disappearing in a moment when the first boat approached her, by diving into unfathomable depths, from which they in vain watched for her re-ascent. No whale can remain more than from five-and-thirty minutes to an hour below the surface, when it must come up to discharge

the water collected, and to inhale fresh air into its lungs. Whales frequently remain buoyant upon the surge for half an hour, during which they spout from sixty to seventy times, if nothing disturb them. Every distinct species of this genus is regular almost to a minute to the time peculiar to it, so that when the kind of whale is ascertained the interval may be calculated, after it has gone down, when it must of necessity rise to take breath again.

Aug. 31. We are flying swiftly and delightfully on the wings of the trade wind, and though now within the tropics, and in so low a latitude as 19° S., yet the weather is by no means uncomfortably warm. No climate, indeed, can be conceived finer, or more congenial to our feelings and general health, though some allowances of course must be made for our being upon the water, and having the advantages of cooling sea breezes by night and by day. We never have had so few birds accompanying us as now, while we are proceeding towards the equator; and they are considerably diminished in numbers as well as in variety. We have only a few pintados, or Cape pigeons, and these are daily forsaking us. The cause probably is that these latitudes are too warm for our late visitors, their plumage being remarkably thick and downy, and more adapted to colder climates. About this time, however, we first perceived the tropic bird, as it is called, from the zone to which its range is supposed to be confined. It preys upon flying-fish exclusively, as our sailors say, and not upon dolphins and albicores, as some naturalists affirm. It is rarely seen on land, except during the breeding season; there it perches on trees, but makes its nest on the ground in the bushes.

Sept. 4. Another stranger visited us this morning—the war-hawk *(pelicanus minor)*, or lesser frigate pelican. The bill and head of this bird are of a dingy white; the body ferruginous, with a large, diamond-shaped, white patch on the belly, which gives it a singular appearance when flying, this spot forming a strong contrast with the rest of the plumage. The tail is forked. The male has a red gill hanging below the throat. The talons resemble those of an hawk, connected with a foot which is partially webbed. We are told that these creatures are so fierce and mischievous that they often perch on the masts of ships, and delight to tear in pieces the vanes. While engaged in this work they are so eager, and heedless of any thing else, that

it is not difficult to approach and knock them down. In general they soar very high, watching for flying-fishes, on which they pounce with incredible velocity.

According to our captain, who has had much experience in the favorite fishery of these seas, the whales are considerably under the influence of the moon, as to the course which they take, and their appearance above water; the full and change of that luminary being the periods at which they may be sought with most probability of success. Indeed, lunar influence seems to occasion phenomena of a very curious nature. It is confidently affirmed that it is not unusual for men on board a ship, while lying in the moonlight, with their faces exposed to the beams, to have their muscles spasmodically distorted, and their mouths drawn awry—affections from which some have never recovered; others have been so injured in their sight as to lose it for several months. Fish, when taken from the sea-water, and hung up in the light of the moon during a night, have acquired such deleterious qualities, that when eaten the next day the infected food has produced violent sickness and excruciating pains. We have conversed with people who have been themselves disordered after having partaken of such fish. It is hazardous to touch on this subject; we repeat what we have heard from those who ought to be believed, and who would not affirm that of which they themselves were not persuaded. The statements are left to be confirmed or disproved by others who have better opportunity than we had of ascertaining their foundation in fact.*

Sept. 5. The captain has been very anxiously examining his charts of these seas, because we are now in a situation from which we must proceed from the east to Tahiti, in which direction lie so many small islands, and coral-reefs, as to entitle the section which they occupy to the name of "the dangerous Archipelago;" and the peril of navigating it may be much increased by our coming thither about the equinox.

* In the Baptist Missionary Accounts, No. XV., we find the following passage:—"He who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and, as it were, oppressed by the weight of the dampness which is spread over his whole body." This is stated by the writer in proof of the fact which he asserts, that "the moonbeams have a pernicious influenee in the east," if not generally in tropical climates.

Sept. 7. A shoal of sperm whales being descried to leeward, at the distance of nearly two miles, three boats were dispatched to reconnoitre and attack them, if practicable, though it was within an hour and a half only of sunset. The first mate struck and fastened to one; but after being dragged for some time, and brought at length into the midst of the shoal, he was compelled to cut his line, and make the best of his way out of such formidable company. While the whale was rapidly drawing out of the line, the boat, following the same direction, struck against the bulk of another monster of the same kind, floating leisurely along, nearly on the surface of the water; but though thrown on one side by the shock, the boat happily glided over the back of the unwieldy animal, without being either stoved or capsized. Our third mate was so keen to draw blood from a sperm whale that, though it was too late for him to fasten upon him with his harpoon, he pierced its flank with his lance, which he unexpectedly lost for his inconsiderate frolic, the fish swimming away with it.

This evening, about seven o'clock, a fiery meteor was discerned from the deck, traversing the heavens due west, and seeming to sink into the ocean at the horizon. It continued visible nearly eight minutes, and had about twelve degrees of elevation when first discovered. Its course was steady and majestic; in apparent magnitude greater than that of the planet Jupiter, and in color deeper than that of Mars. As it descended towards the sea, it had the glowing hue of intensely-heated iron. No train, nor any radiations, diverged from its clear and well-defined disk. The sky was remarkably serene at the time, with the exception of a few very light, thin clouds, behind one of which it was obscured for some moments. Without pretending to decide, we were of opinion that this beautiful but awful phenomenon, might be electrical, and that westward, where it vanished from us, it probably exploded in lightning and thunder. To ourselves, it was followed within an hour by thick dark clouds, and torrents of heavy rain fell during the night.

Sept. 8. After laying to some hours last night, to give the whales which we had recently seen an opportunity of getting ahead of us, in which direction some of them were going, we again set sail, in hopes of coming up with them by break of day; but we were disappointed, and saw no

more of the shoal. This we, who were but passengers, regretted the more, because we feared that the sailors might be disheartened, after being so long from home without having made any capture. The officers and the whole crew, in these expeditions, are interested in the result of the voyage, depending upon the cargo which they can take back for the reward of their labors and perils. The owners of the vessels reserve a certain proportion of the oil, &c., obtained, as a remuneration for the expense of fitting-out, risk, wear and tear, &c.; the remainder is then divided among the ship's company, each according to his rank, as previously agreed upon. This reciprocity of interest in the success of a voyage—a voyage often lasting three years—gives energy and boldness in the prosecution of their common object which probably no other principle could effect.

The captain shot a tropic bird; it was of the red-billed species. When brought on board, being only wounded, it was exceedingly fierce, biting every thing that came near it. The long red feather in the tail of this bird is a remarkable appendage, and, small as it is, conjecture is puzzled to assign any use for it in the economy of its possessor. The planet Venus shone out this evening with a beauty and splendor incomparably excelling her loveliest appearance in our native land, of which we were so often reminded by those luminaries of the heaven which are common to every region of the earth, and familiar from infancy to every eye that owns the light.

Sept. 9. (Lord's day.) The public services on deck have been well attended, and uninterrupted by temptations from the sea, in the forms of sperm whales. We observe, with pleasure, that those seamen and boys to whom Bibles or Testaments have been presented, have carefully covered the backs with canvass, and are frequently employed in reading, not only this best of books, but religious tracts also, which from time to time have been put into their hands.

Sept. 11. There has been exhibited the rare spectacle of a lunar rainbow this night, off the starboard, and towards the north-west. It presented a complete semicircle for a few minutes, and for several moments was attended by a secondary arch above. The colors were more obvious in this lunar iris than in several which we had seen before, yet they were faint in comparison with the feeblest solar bow. The green and orange were the prevalent hues.

Sept. 12. This morning we were gratified with the sight of several water-spouts, and as they were at sufficient distances to forbid the apprehension of danger, we could view them without terror, and leisurely indulge our philosophical curiosity. The first two that we perceived were diffused and ill-defined, each having the appearance of a local shower of rain. The third, however, was perfect in form, and fully realized the expectations which we had conceived of these singular phenomena. It appeared in the north-east, a-head of the ship, and, as we presumed, about six miles off. The atmosphere was rather sultry; the thermometer stood at 77. Many white clouds were scattered abroad, with a few dark and lowering ones, which in England would have been regarded as signs of thunder. There was but little wind at the time, and we could observe that heavy showers were falling at a distance. The cloud with which the water-spout communicated was black, and highly charged with aqueous vapor, pretty widely stretched, and probably half a mile in elevation. From the bottom of this dense mass, which was jagged and uneven, the water-spout reached downward to the sea, not in a direct line, but at the upper part sloping towards the north, making an angle of about sixty degrees with the horizon, for nearly one third of its whole length; and thence striking perpendicularly to the surface of the water. At the place where it communicated with the cloud the diameter was the largest, being, at the distance from which we viewed it, of the apparent size of the trunk of a great oak-tree, cut off immediately at the root, and inverted; of course, its real dimensions must have been very considerable. The column tapered gradually to the bottom, where its diameter might equal half that of the upper end. One third from the top it was compact and well shapen to the eye, as traced on a back-ground of white clouds, which made the outline more conspicuous, the edges being comparatively dark, and the central part lighter by several shades. The lower end was less distinct, yet visible down to the water, notwithstanding the haziness near the horizon. We watched it for a quarter of an hour; how long it had held together previously, we could not tell, but it was completely formed when discovered from our vessel.

This curious phenomenon began to disperse from the bottom, gradually disappearing upwards, till there remained only the shape of an inverted cone attached to the cloud: and

this continued several minutes after the pillar had vanished. The vapors, into which it had been visibly drawn up, being then surcharged, broke asunder, and poured down a deluge of dark rain upon the spot where the apparition had stood. As we were going in the direction of this danger, the ship was put about to avoid coming nearer, for such a body of water falling upon it would probably have been destructive. These exhalations may be dissipated by firing a gun towards them.

On the philosophy of these phenomena we presume not to decide. It appears to us that there are two descriptions of water-spouts; the one peculiar to the sea, the other not unfrequently seen on land, though not confined there, since the same circumstances may form this kind any where. In one case, namely, the first, we suppose that the water ascends from the surface of the waves to form clouds, which disperse over the upper regions of the atmosphere; and of this class we imagine that to have been which we passed this morning.* In the other instance, by whatever process the weight of water may have been accumulated in the air, in the sequel it descends from the overcharged cloud upon the earth. Water-spouts of this kind have often burst with such violence, upon the places of their visitation, as to plough the eminences, flood the valleys, tear up trees, excavate deep pits, and carry away cottages, harvests and cattle, in their track of devastation. The breeze increased after the water-spout had disappeared. The evening was very fine. In the trade winds, it is no uncommon thing to see two strata of clouds, one above the other, sailing in contrary directions. This evening, however, we witnessed distinctly three strata, the upper and lower going rapidly northward, and the middle one southward.

Sept. 13. A man-of-war hawk, many tropic birds, and innumerable porpoises, gamboling before, behind, and on either side, have attracted our attention to-day, but no sperm-whales. The long delay is discouraging to our crew, who may imagine there is some truth in the old saying among whale-

* These, according to the testimony of those who have most frequently seen them (so far as we have been able to collect), always begin to be formed at the bottom of the low impending cloud, and are gradually elongated downward. If so, neither the theory of their being *raised* by electrical influence, or by whirlwinds, can be true, though these are the most generally received notions.

catchers,—"There is no luck while a woman is on board." Most probably, though they are too civil to say so, they heartily wish to be rid of us, by a safe deliverance at our desired haven, in the Pacific Isles. The superstitious notions of mariners are inveterate, and some of them grotesque enough. They lay great stress upon their dreams (and every sailor dreams, from the captain down to the cabin-boy), often telling them one to another, and to the passengers, at the same time most anxiously asking for the interpretation of them. We have been repeatedly entertained, at breakfast and dinner-time, with narrations by our own intelligent officers of their dreams, some of which have been strange and fearful indeed, and calculated to quail the stoutest heart that believes such things realities—the actual experiences of the soul herself in sleep, or prognostications of what must befall her awake and in the body.

Sept. 14. A booby (a variety of the *pelicanus sula*) was caught, which differs considerably from those of this species that we had seen, and have mentioned before. It measured, from the point of the bill to the end of the tail, two feet eight inches; across the wings, from tip to tip, five feet eight inches. The bill was four inches in length ,serrated half way, straight, but a little bent at the tip, and of a yellowish-gray color. The eyes, which are bright with a very light-tinctured iris, being placed at the upper part of the bill, where it is quite destitute of plumage, gives this singular fowl an aspect so vacant as at first sight to justify its name; especially as the gape of the beak extends backwards beyond the sockets of the eyes. We were much struck with the utter simplicity of this bird which we had obtained, having an opportunity of observing its manners. It had received no injury that we could discover, except the destruction of one eye, which the shot had entered; it fell the instant it was struck, and was picked up by one of the boats without difficulty. As soon as it was placed on deck, the creature seemed perfectly at home, and without fear, among strangers. Though it had so recently suffered the loss of an eye, and must have been suffering from the wound, it presently laid its head upon its back, between its wings, and went to sleep as if nothing had been amiss; nay, its slumbers were so sound, that though a person put his mouth to its ear, and bawled with all his might, it did not awake. After remaining with us all night, without any attempt to escape, in the morning it was placed upon a boat

at the stern of the ship, whence it might have flown off at its pleasure; it chose, however, to stay there, and began to dress and oil its feathers with the most unaffected composure, as if it had been bred and trained up among us. When we approached too near, or touched it, though it would bite sharply in self-defence, it seemed to have no notion of retreating. Afterwards, when it was thrown overboard, it coolly washed itself for a few minutes, then took wing without difficulty, and steered its course exactly towards Dog Island, which lay not far distant, and where the booby family abound.

Sept. 16. (Lord's day.) Mr. Tyerman, in the forenoon, preached a sermon peculiarly addressed to young persons, of which class our crew is principally composed, from Matt. xix. 16, &c. "What good thing shall I do that I may inherit eternal life," &c. Mr. Jones preached in the afternoon from Isa. xxvi. 24: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." We have reason to hope that our feeble instructions have not been bestowed in vain upon our companions; several who were very reprobate seem to be much reformed.

Where we have held public worship to-day, it is probable that God was never acknowledged before since the creation. It is an affecting consideration, that whether we follow the same meridian round the globe, north and south, or the same parallel of latitude, east and west, it will not conduct us across a single spot where the true God is known or served. If we traverse the meridian, and encircle the earth, north and south, we shall pass over the western parts of North America, where all is darkness; if we follow the parallel of latitude, till the extremes of "east and west become the same," we shall intersect South America and Africa, Madagascar, New Holland, the New Hebrides, and the Friendly Islands, (leaving Tahiti and its adjacencies a little to the right of our return), where all—all is darkness. In the little islands last mentioned, the true light has at length shined, and thousands of their Gentile inhabitants know the day of their visitation. When shall the Sun of Righteousness arise over all the nations with healing beams?—Lord God, thou knowest!

It is now nearly four months since we saw land, or (with the exception of two) any other ship than our own—any other human beings than ourselves. All this time we have been in the centre of a circle of ocean, whose circumference

may be a hundred miles, under a canopy of sky, diversified by day with ever-varying clouds, and beautiful by night with those resplendent stars and planets which are seen no where to so much advantage as from the plane of the great deep. Every instant the centre of our floating circle has been changing place, while the horizon-ring has moved with it in exact agreement, and at the same invariable distance. This idea, and the image connected with it, reminds us of Him, concerning whom the ancients said, "His centre is every where, his circumference no where." S. lat. 16° 59′. W. long. 133°. Thermometer 77°.

A magnificent meteor was seen this evening, about eleven o'clock. Its apparent diameter was equal to that of the moon, and during its appearance the whole horizon, sea, and sky, were lighted up like mid-day. It commenced its progress from the zenith, eastward, descending with great velocity, and being visible about fourteen seconds, when it exploded into ten or twelve fragments, each of which for an instant was as bright as the planet Venus, and immediately afterwards the whole vanished.

Sept. 18. Many small white birds having been fluttering about us this morning, we judged that we must be near some land; of which, indeed, there had been other usual indications yesterday. On account of the imperfections of all our charts, the captain deems it necessary to send a boat a-head, with a light on board, in the night time, about two miles in advance, to make signals if any reefs or islands should be perceived, these seas being crowded, in some parts, with sunken rocks and coral prominences. Like a star on the face of the dark ocean, this leading torch glides on before, and prepares our way, as an assurance of safety, or a warning of danger.

Sept. 19. The first green island of the west saluted our view about sunrise; and how welcome it was to our hearts, how lovely to our eyes, they only can know who have endured the captivity of months on board a narrow ship, ever floating, yet never in appearance approximating the harbor, which thought can reach in a moment, and there linger and weary itself with looking, in imagination, from the shore, for the first glimpse of the expected vessel; as though the spirit could spring to its destination at once, and wait, for days and weeks together, the slow arrival of the body. Such romantic, yet perfectly natural, feelings, they must have expe-

rienced, who, like us, have traversed thousands of leagues of watery waste, with their whole desires towards the haven whither they were bound, and yet only knowing by lapse of time that the space between them and their destination was diminishing in proportion. The sea-birds below, and the stars above, changing according to the latitudes which we crossed, had hitherto been the chief tokens and evidences to our sight of progress on our voyage over the monotonous abyss; one horizon of water being as undistinguishable from another as two hemispheres of sky. We gazed, therefore, with unsatisfied delight on this first nameless spot of earth on the face of the Pacific, which we had discovered, and on which (so little explored as yet are these regions) probably no eye of European had ever rested before, and perhaps no human eye which could see, in its existence and productions, the being and beneficence of the Creator and Upholder of all things. This island was about five miles in length, well wooded, and indicating the climate under which it flourished by the cocoa-nut and palm-trees with which it was adorned. The land was flat, and surrounded by a coral reef, on the south-east and north-west, on which the waves broke tremendously, forbidding all approach. We could perceive many of the natives running along the white shore. They were nearly naked, and seemed to look very earnestly but hesitatingly towards us, whether they should put out in their canoes, of which there were several on the margin of the beach. One carried a long staff, probably a spear, which he often brandished in his hand. We find no distinct account of this island by former voyagers. It may, indeed, be St. Narcisso; but, if so, it is laid down very incorrectly in the charts, its true place being 17° 24′ S. lat., and 139° 33′ W. long. This day four months we left Portsmouth; we have hitherto been safely, pleasantly, and expeditiously brought on our voyage by a merciful Providence.

Sept. 20. Early this morning land was again announced from the mast-head, as being under our larboard-bow. It proved to be Resolution Island, discovered by Captain Cook, and named after his ship. It is small, and not ascertained to be inhabited. Doubtful Island, first seen by M. de Bougainville, next presented itself; it is of considerable extent; we observed smoke rising in various places from among the trees as we passed, at the distance of seven miles, in the evening. Our hearts yearned over the benighted people of

these sequestered tracts, unvisited by the dayspring from on high, while in low accents—lost amidst the murmur of the waves, except to that ear with which the spirit listens to the still soft wailings of humanity, wherever they are uttered—we seemed to hear the forlorn inhabitants saying, "No man careth for our souls!" In the name of the Society that sent us, in the name of the Lord, whom we serve, our hearts responded, "God be merciful unto you, and bless you, that his name may be known throughout your islands, and his saving health experienced by all the dwellers upon earth."

Sept. 21. Having lain to for the night (being now in the maze of the Dangerous Archipelago), at day-light land was again discovered; and as no name was found for it, nor its existence traced in the charts, we called it Tuscan Island, from our vessel. It lies S. lat. 17° 22′. W. long. 143° 20′. In the afternoon, the captain sailed towards the shore in one of the boats, and hailed the natives, who were assembled to gaze at the strange spectacle of a European ship on their lone waters. Several of them came off in their little canoes, two of whom ventured, though timidly, into his boat. He gave them some trifling matters, and they presented him with two large pearl oysters in return. This is the twenty-sixth anniversary of the first general meeting of the London Missionary Society, and we joyfully commemorated it, in gratitude for the great things which the Lord hath already done for us, and in hope of the yet greater which He is even now performing. Of the latter, we expect soon to be eye-witnesses, and to obtain an impression of their glory and reality beyond any thing that we could receive by the hearing of the ear.

Sept. 22. To another undescribed island, which we passed to-day, we gave the name of Birnie, in honor of the worthy owner of that ship, in which, by his generosity, we were enjoying a free passage to the scene of our appointment.

Sept. 23. We passed the curious series of islets, linked together, on which Captain Cooke conferred the appropriate appellation of Chain Island. The young Tahitian, Robert, who came out with us, viewing this group with remarkable emotion, was asked the reason; when he informed us that his father and mother resided there; also that he himself was born there, though he had lived a long time in Tahiti.

Sept. 24. Maiatia, or Osnaburgh Island, hove in sight,

at a distance of five or six leagues. As we approached within ten miles, the land rose in the form of a sugar-loaf, of vast dimensions, and seemed a mere naked rock, standing in the sea, and towering to the clouds. It is of a character very dissimilar to the low, verdant patches of earth which we have passed, and which seem to be altogether coral reefs, whereupon soil has been gradually formed, and plants and trees introduced by means easily conjectured; while animals and men, from time to time, being brought thither, have settled and become naturalized on finding the means of subsistence. Maiatia, on the contrary, is of more ancient structure, and most majestic elevation. The crags and declivities are clothed, two-thirds of the way towards the truncated top, with rank vegetation, surmounted by cocoa-nut trees, single or in clumps. There is, however, no anchoring place on the coast, which is said to be four miles in compass; not even a boat can land without imminent hazard.

About one o'clock P. M., our captain discerned the loom of Tahiti, over the larboard-bow. This was a dark black shade indicating its site; and, as we were advancing at the rate of nine knots an hour, we hoped to anchor in Matavai Bay by sunset. But the wind, which had blown hard all day, increased so much in violence towards evening, that we were reluctantly compelled to stand off from the land, and lay to for the night; the atmosphere, moreover, being very hazy, and frequent heavy showers descending. Since we left England, we had encountered only one severe gale, and in these seas, surrounded as we were by multitudes of miniature islands, our situation was certainly so perilous that we might have perished on the reefs of the very haven to which we had been so long steering; but the good hand of our God was upon us, and we escaped.

Sept. 25. Tahiti, "the desire of our eyes," came upon us at sunrise, in all its grandeur and loveliness;—more grand in the height of its mountains, and more lovely in the luxuriance of its valleys, than our imaginations had ever pictured it from the descriptions of former visitors and missionaries. We had before us, in exquisitely undulated outline, the two peninsulas of which Tahiti consists; the whole rendered more striking by the shadowy obscurity which clouds of different hues and density cast over it. In a few hours, as we drew nearer, the beautiful region unveiled itself in all its enchanting variety of hills and plains, woods and waters:

hills green up to their peaks, twice the height of Snowden; plains spaciously opening from between the high-lands towards the shore, where the dwellings of the population were thickly sprinkled, under the shade of scattered trees; woods of gigantic growth and tropical ramification, so different from British forest scenery; and water bursting in brilliant cascades from the rocky eminences, then winding in rivulets through the valleys to the sea.

About eleven o'clock in the forenoon the first canoe came off towards us, for which the captain hove to. This small piece of excavated bread-fruit tree, balanced by an outrigger (that is, a piece of purau wood, lashed to the ends of two smaller pieces, which project from the sides of the vessel), amused us by the simplicity of its construction, and the dexterity with which it was managed by the two natives who occupied it; though, the sea being rather rough, we were inexperienced enough in their tactics to feel considerable apprehension for their safety. They proved to be a chief of a neighboring district and one of his followers, bringing bread-fruit, cocoanuts, plantains, and lemons, which they hoped would be acceptable to the strangers. Our visitors were neatly apparelled in native cloth, and their modest and courteous demeanor exceedingly engaged our attention. Great numbers of their countrymen followed, in canoes of various sizes, from which they poured upon our deck; others, with their little vessels, lined the passage by which we were to enter the port of Matavai, while multitudes of both sexes and all ages ranged themselves in groups on Point Venus (the place whence the transit of the planet of that name across the sun was observed on Captain Cook's first voyage), and along the adjacent reef that runs out into the sea—to witness and welcome our arrival. At length, by the Providence which had thus far helped us, we came to anchor in the bay, after narrowly escaping shipwreck, even at the last moment, by keeping too closely to the Dolphin Rock. Among the chiefs who had come on board and crowded our cabin, one, according to the custom of the country, chose Mr. Tyerman, and another Mr. Bennet, for his *tayo*, or friend, and desired a return of similar acknowledgment on their part. As a characteristic signal of our arrival, we had hoisted the Missionary flag, which had been prepared on our voyage, having the insignia, on a white ground, of a dove flying, with an olive branch in its bill, enclosed in a circle made by a

serpent with the tail in its mouth, and this fenced with a triangle, on the sides of which was the motto, "Glory to God in the highest, on earth peace, good will to men." By this our brethren on the island had recognized the expected Deputation, and informed the natives of our character and object. Mr. Nott and Mr. Wilson, the missionaries at this station, came on board, and most cordially received us as hoped-for partakers and helpers of their joy. After dinner we landed, and arrangements were made by these kind friends for our accommodation in their dwellings during our stay in this neighborhood.

CHAPTER III

Pomare's Residence—Account of a League of Pacification among the Natives—Strangers in Tahiti—Repararu's House—Cocoa-nut Water—Exotic Trees—Dress of Natives—St. Luke's Gospel transcribed by Pomare—Visit to Papeiti—Preparations for the Sabbath—Singular Consequence of a Mistake in Captain Wilson's Sea-reckoning—First Sabbath at Matavai—Prevalence of Infanticide in former Times—Canoe-making—Fishing—Incident by which the Gospel was carried to Raiatea—Horrors of Idolatry—Pomare—Spirituous Liquors—Progress of Christianity at Raivavai—Tahitian Supper—Tabued Trees.

Sept. 26. After bringing some of our packages on shore, Captain Stavers, having learned that there was better anchorage in Wilks's harbor, seven miles to the south, proceeded thither.

King Pomare, we found, was residing on the adjacent island of Eimeo, when we arrived. One of his houses standing near Mr. Nott's, the latter accompanied us to see it. This structure, about a hundred feet in length by forty in breadth, is nothing more than a thatched roof, supported by wooden pillars tapering from the base to the top, leaning a little inward, and not more than eight feet high. There were *umities* (a kind of wooden dishes), baskets, bundles of cloth, and various articles of domestic furniture, hanging up under the roof. On the floor, which was covered with grass, several bedsteads were standing. Near this large shed (for such it appeared to us) there was a smaller dwelling, the walls of which were framed of slight bamboos fixed perpendicularly in the ground; and there was a door at each end. When the king is here, it is in this small place of retirement

that Mr. Nott and he meet for the purpose of translating portions of the sacred Scriptures; and here, from day to day, have they often been employed, in settling the text and copying out the completed portions, from morning till night. The king is remarkably fond of writing; he was the first who learned the art, and is, probably, the greatest proficient in it among all his countrymen: when he writes, he lies down on the floor, with a support for his chest, and a desk before him. Between this sequestered apartment and the larger dwelling, are courts belonging to each. Here a very interesting scene took place, about six weeks before our arrival. A number of the Ana people, or inhabitants of Chain Island, and Pomutaus (both subjects of Pomare) assembled here. These tribes had long indulged towards each other the most rancorous hatred, and, their islands being adjacent, they were continually at war, in conducting which, neither side gave quarter. The king determined, if possible, to subdue this enmity, and establish permanent peace between them. He therefore convened a meeting of the chiefs and principal personages, unarmed, on both sides. These were separately ranged in the two courts above mentioned, divided by a low fence. There stood Pomare, between the two parties, and in an impressive speech exhorted them to reconciliation. His arguments and his authority prevailed, and the representatives of both islands entered into an agreement upon the spot, that there should be no more war between their respective people, but that friendly intercourse should take place of perpetual strife. It was laid down, upon mutual understanding, that if two or three canoes, in company, arrived from one island at the other, their visit should not be regarded as an indication of hostility, but if eight or ten came together, evil intentions should be suspected, and their landing resisted. Thus the treaty, simple in its object, and plain in its conditions, was ratified at once, and the issue promises to be happy; there being little probability that the contracting parties will be otherwise excited by their neighbors than to love and good works, wars having ceased throughout the other dominions of Pomare, ever since Christianity became paramount in Tahiti and Eimeo.

Near the king's two residences, a number of persons were living in small hovels, natives of a distant island, who had been driven by a storm on this coast, and received with the hospitality which their pitiable circumstances needed.

Though of the same color as the Tahitians, these strangers differ considerably from the latter in language and manners. They are not tatooed, and in all respects seem an inferior cast of savages. We could not find that they either profess any form of idolatry, or have any idea of a Supreme Being. They are now learning the Tahitian dialect, both to speak and to read it; they regularly attend public worship; and should any of them be made rightly acquainted with the gospel, they may become teachers of it to their countrymen when they shall be returned to their homes. As, by the agency of storms, population had been carried to remote islands of these seas, in ages past, so, in the wisdom of Divine Providence, storms have been occasionally made instrumental in extending the knowledge of the gospel, by casting heathen barks upon coasts already evangelized, as well as by diverting European missionaries or Gentile converts from their course on temporary voyages, and detaining them on barbarous shores, where, in the sequel, they have planted churches of Christ.

In the progress of our walk along the beach we came to the house of Repaparu, the chief who had engaged Mr. Tyerman to be his *tayo*, or friend. He is related to the royal family, and is, moreover, secretary to the Tahitian Missionary Society. When we entered, he and his wife, a young woman about seventeen years of age, and several of his attendants—the chiefs always having a number of such in their train—immediately seated themselves cross-legged on the floor. The house was about a hundred and twenty feet in length, having one side separated from the other, and partitioned into small bed-rooms for the use of the family. The remaining half formed an open court from end to end. Many of the neighbors, having flocked in after us, to gratify their curiosity by looking at the visitors, seated themselves without ceremony, as though they were at home. At our request, Repaparu's attendants fetched their New Testaments, out of which they read sundry portions, verse by verse, alternately, with fluency and emphasis; answering also with great readiness such questions, arising out of the context, as Mr. Nott put to them. We addressed a few sentences to them through the latter, as our interpreter, on the great love of God manifested towards them, in sending the gospel of his Son to their islands. A dish of *popoi*, a preparation of bananas, mixed with cocoa-nut water, some-

thing like pudding, was now handed to us, in clean cocoa-shells. Though a favorite kind of food here, we did not much relish it, having yet to learn to like the luxuries of the South Seas.

We afterwards prolonged our ramble nearly two miles towards the extremity of the district of Matavai, accompanied by groups of natives, who joined us from time to time, eager to have the pleasure of carrying our umbrellas, or doing any kind office in their power. Being thirsty, we requested some *pape-haari*, or cocoa-nut water, whereupon two or three of them ran to the nearest trees, which they climbed with surprising facility, by clasping the stems with their arms, and pressing their naked feet against the bark; and thus these tall and branchless stems were apparently ascended with almost as much ease as they walked on level ground. Presently several fine nuts were brought to us, the husks of which the men tore off with their teeth; then, having punctured one end of the shell, we were each presented with a draught of this most delicate beverage for appeasing thirst in a tropical clime. On our return, we passed through a rich grove of orange, lime, tamarind, and other fruit-trees, planted five-and-twenty years ago by the first missionaries, and now in their prime. Here stood the house which they built after their landing, and occupied for some time, while they were sowing in tears the precious seed of the word, apparently on the barren and unimprovable rock alone; that structure was afterwards burnt, during one of the frequent wars, and no other has been since reared on its site.

All the remainder of the day, Mr. Nott's dwelling was thronged by the natives, who came to see and welcome us with their national salutation—*Ia-ora-na*—every blessing be upon you! Without hesitation, and in the most affable manner, many came in and seated themselves cross-legged upon the floor, while others stood at the door, or peeped through the window at us. This, it seems, is the custom of the country, and considered no way obtrusive. We asked them to sing one of their hymns, which they did very harmoniously, to a tune familiar to our ears. When they had gratified their curiosity, and not less manifested their good will, they quietly went away, one by one, others in succession supplying their places till evening.

Most of the men wore no other dress than a piece of native

cloth wound about the loins, and passed between the legs. Some had a loose mantle of the same thrown over their shoulders; and a few were more closely covered with an upper garment called a *tibuta*, which is a length of similar stuff, with a hole cut in the middle, through which the head appears, while the two ends hang down before and behind as low as the mid-leg, the sides being loose and open. The women were clad much in the same style, with a girdle sufficiently broad to serve for a petticoat, a shawl-like cloth gracefully gathered round the shoulders, and in general a bonnet, made after the English fashion, of platted grass.

Mr. Nott, among other curiosities, showed us a manuscript copy of the translated Gospel of St. Luke, executed by King Pomare in a very neat, small hand. It was from this copy that the first edition of that Evangelist was printed. Mr. Nott stated that he had been greatly aided by Pomare in making that version, the king being better acquainted with the Tahitian language, and its capabilities, than most of his subjects. This is probably an unparalleled instance of a prince—and that no mean one, for he had the power of life and death, and his will was law in all cases throughout his dominions—devoting time and talents to the slow and painful labor of translating the sacred Scriptures, and copying out the work for the press with his own hand, that he might be the means of bestowing upon his people the greatest earthly boon which God has bestowed upon man. The Gospel of St. Luke was indeed the first volume ever printed in any language of the South Sea Islands, except a small spelling-book, necessary to prepare the way for it by teaching the natives to read their own tongue.

Sept. 27. We all sailed to Papeete in the Tuscan, where our property was landed, and lodged on the premises of Mr. Crook, at that station. This day we had the satisfaction to meet several of the missionaries, with their partners and children, namely, Mr. and Mrs. Ellis, and their family, from Huahine; Mr. and Mrs. Williams, and their infant, from Raiatea; also Messrs. Bourne and Darling, from Bunaauia. A meeting being specially appointed for the purpose of receiving the deputation, and the persons accompanying us, we delivered our official credentials, and declared, each in a few words, our joy and gratitude on having, by the blessing of God, arrived safely at the scene of their labors, after our long voyage. The brethren then passed a resolution, recording their

pleasure in beholding us as the representatives of the Society at home; also expressing their hope that beneficial effects, to the cause of the gospel here, would be the result of our embassy. They passed another resolution of cordial thanks to the directors, for the very seasonable and valuable supplies, &c., which had been sent out to them through us. We soon felt ourselves truly happy and at home among these pious and devoted servants of the Lord, who, possessing a remarkable diversity of gifts and dispositions, appear to us well qualified to promote the cause of the gospel in this new and interesting field.

Mr. and Mrs. Crook have nine children; yet the comfort of their habitation, the order in-doors, and the behavior of every member of their family, reflect the highest credit on their prudence and economy. We have here had a good opportunity of remarking how much the skill and ingenuity of missionaries are called into exercise, to supply the lack of many European conveniences and accommodations. But though we had perceived much admirable foresight in managing affairs during the day, we still wondered where and how we were all to be lodged for the night. Without any bustle, and seemingly with little difficulty on the part of Mrs. Crook, sufficiently commodious berths were found for every one of us—thirty-two persons, young and old; and a peaceful night followed a gladsome day.

Sept. 28. We went on board the Tuscan again this morning, for some packages which we wished to be conveyed to Matavai. In setting out, we were delayed some time, while the natives who were to accompany us to the latter place collected their provision of cocoa-nuts and bread-fruit for the Sabbath, as they were not to return hither till Monday. This (*our* Friday) was their Saturday, and it is the universal practice of all the Christian natives of these islands to prepare their Sunday's food on the last day of the week. Not a fire is lighted, neither flesh nor fruit is baked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land performed, on God's holy day; religion—religion alone—is the business and delight of these simple-minded people on the Sabbath.

The men having laid in their stores, we proceeded in Mr. Ellis's boat on our little cruise along the coast. Where we could see the bottom of the water, the ground was covered with the most beautiful corals, of different colors, and sin-

gularly diversified forms; sometimes rising so near to the surface that our keel grazed upon their crests; then again we sailed over depths unfathomable to the eye. Towards evening we landed safely at Mr. Nott's in Matavai Bay.

Sept. 30. On *Friday night* we retired to rest, but waked not till *Sunday morning*, though the interval allowed for sleep had not been longer than usual! This was the consequence of a miscalculation by captain James Wilson, and the first missionaries who settled here. Coming from the east, and keeping up the reckoning with which they set out, they gained a day, instead of dropping one, not bearing in mind that as London comes under the meridian ten hours earlier than Tahiti, which is 150° of longitude to the west, the day, at the latter place, is proportionably later. Some inconvenience has been suffered from this mistake, since the intercourse with Europeans has become more frequent than formerly here; but not so much as to induce the missionaries to correct it, at the hazard of occasioning worse confusion in the minds of a people to whom it would probably be difficult to make the change intelligible.

This has been to us, at Matavai, a Sabbath of peculiar enjoyment and sanctity. At sunrise, we went to the chapel on the beach, near Mr. Nott's house—a neat structure, having bamboo walls, thatched with palm-leaves, furnished with benches made of bread-fruit-tree planks, and capable of holding about four hundred persons. It is now used only as a school and prayer-meeting house. On our arrival, we found the place filled with natives, of both sexes, and various ages. They were all kneeling, while one of them was offering up prayer in the most fervent and devout manner. Scarcely a head was lifted up when we entered, and stepped as softly as might be to a place near the person who was officiating at the time. When he had finished his address to the Deity, he gave out a hymn, which was sung with much animation by the people. He then read a portion of St. John's Gospel, many of those who were present producing their Testaments, and following his voice with their eyes on the words of the book. Another prayer was then offered up, and the assembly departed, in the most quiet and becoming order, to their homes, after having continued together about an hour in this spontaneous service, for none but natives were present, except ourselves—two strangers, who coming into their meeting under such circumstances, though we understood not a

word that was sung or said, yet were constrained, by evidence which we could not mistake, to confess that of a truth God was in the midst of them; and so, falling down, we felt that we could, with them, worship Him who is no respecter of persons, but who accepteth those, in every nation, that fear him, and work righteousness.

After breakfast, at nine o'clock, we accompanied Mr. Nott to public service, in the greater chapel over the river. This we found filled with a silent, decorous, and neatly clothed congregation, of nearly six hundred persons; many of the females wore bonnets of the English shape, and other parts of European dress. Mr. Nott preached from the words, "Sanctify them through thy truth."—John xvii. 17. And what indeed but the truth—the truth of God—could have sanctified such a people as they were, within this generation—yea, less than seven years ago? The audience were exceedingly attentive, and appeared to join heartily in songs of praise, and silently to engage in prayer with the minister. We dined at Mr. Wilson's, whose house is hard by; from whence, learning that some native teachers would catechise the children, we returned to the chapel; and there witnessed a scene at once exhilarating and affecting. About sixty young persons were on their knees when we entered, while a chief of the district was praying with them. During the catechism which followed, the questions and answers were repeated to us in English, when we were gratified to observe that the former were well adapted, and the latter, for the most part, intelligent and satisfactory. At four o'clock there was public worship again. Mr. Wilson preached from Heb. ii. 3: "How shall we escape, if we neglect so great salvation?" After the morning native service, Mr. Tyerman addressed us from Luke xiii. 7: "Cut it down; why cumbereth it the ground?"—and Mr. Jones, in the evening, from Numb. xxiii. 23: "What hath God wrought!" We closed this first Sabbath among these Christians of the Gentiles with edifying conversation, in company with Mr. Nott and Mr. Wilson, our host. What we have witnessed and recorded now we believe to be a fair exemplification of what occurs every Sabbath here, and at all the missionary stations in these parts. Oh, that every friend of this cause at home could see the things that we have seen, and hear what we have heard, and feel what we have felt, this day, of the presence and power of God, to heal, revive, yea, new-create the

souls which sin hath fatally wounded, and exposed to "the second death!" How would their zeal, their faith, their hope, their love be increased, and their labors, their prayers, and their sacrifices, multiplied in proportion!

While going to Mr. Wilson's, in the morning, we conversed with Mr. Nott, who has resided here from the commencement of the mission, on the subject of infanticide, and learned, with horror, that it had been practised to an extent incredible except on such testimony and evidence as he, and the brethren on other stations, have had the means of accumulating. He assured us, that *three fourths* of the children were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infant-assassins by trade. He mentioned having met a woman, soon after the abolition of the diabolical practice, to whom he said, "How many children have you?" "This one, in my arms," was her answer. "And how many did you kill?" She replied, "*Eight!*" Another woman, to whom the same questions were put, confessed that she had destroyed *seventeen!* Nor were these solitary cases. Sin was so effectually doing its own work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy and murder, were literally exterminating a people unworthy to live; and soon would the "cities have been wasted without inhabitant, the houses without a man, and the land been utterly desolate." But the gospel stepped in, and the plague was stayed. Now the married, among this Christianized population, are exceedingly anxious to have offspring, and those who have them nurse their infants with the tenderest affection.

Oct. 1. We visited Mr. Crook. In the afternoon, as we were walking round the head of the beautiful harbor, we observed a man and woman stitching together the parts of a canoe, which had been previously shapen from planks of the bread-fruit, and fitted together. The thread used for this purpose is called *nape* by the natives; by the English, *cinet*. It is prepared from the fibres of the cocoa-nut husk, and platted into small cords, remarkable for strength and durability. Holes are bored, two and two, about an inch apart, with two feet distance between each two; these, in the pieces to be fastened together, being opposite each other, and wide enough to allow the cinet to be drawn three or four

times through. The couple whom we saw at work proceeded very deliberately; when the cinet was passed through a hole, it was pulled tight by means of a short stick, whereby a strong purchase was obtained; and while this was employed on one side, a stone was used on the other to beat the cord flat, that it might lie close. A peg was then driven into the hole, to keep it from slackening, till another stitch had been taken; and the work was secured after the last stitch in the same way by a pin, that filled up the hole, and wedged the end fast. In this manner the largest canoes are built, or rather are *manufactured;* the numerous pieces of which they consist being compactly held together by this kind of thread, which lasts as long as the timber itself, however exposed to the changes of weather, action of water, and ordinary wear and tear. The joints are made to correspond as exactly as possible before the parts are sewed together, and they are afterwards caulked with the shorter fibres of the cocoa husk.

Near this industrious pair, some men were fishing. One of these had a spear, with two iron arrow-shaped heads, fixed on the top of a bamboo shaft, upwards of ten feet in length. The other had a similar shaft with a bunch of slender, sharp-pointed sticks tied at the upper end, resembling a small carpet-broom. Armed with these simple instruments, they waded knee-deep into the water, watching for their prey, which they struck with admirable dexterity as soon as it came within their reach.

Oct. 3. This day the division of stores and presents sent out by the directors, under our care, to the resident missionaries was completed, when they all expressed themselves highly gratified with the kindness and liberality which had thus remembered them on their distant stations. Mr. Wilson mentioned the following circumstance in the course of conversation. Five years ago, being at Eimeo, a ship was driven upon the reef which circumscribes its shores. Pomare, with nineteen of his subjects, accompanied by Mr. Wilson, went off to assist the crew in getting the vessel from the rocks, where she was in danger of being beaten to pieces. No sooner had they set her afloat than a violent gale came on, which drove the ship with them all on board as far as Raiatea, one of the Leeward Islands, where they landed. A great feast was immediately prepared by the hospitable inhabitants for Pomare and his company. Mr. Wilson embraced this opportunity of preaching the gospel where it had

never been heard before. This he continued to do for three months, during which he was detained there by contrary winds; and he had good reason to believe that many who heard the joyful sound learned to know it, and to walk in the light of God's countenance. One day, while he was teaching the people, an old man stood up, and exclaimed, "My forefathers worshipped *Oro*, the god of war, and so have I; nor shall any thing that you can say persuade me to forsake this way. And," continued he, addressing the missionary, "what do you want more than you have already? Have you not won over such a chief, and such a chief;—ay, and you have Pomare himself!—what want you more?" "All—all the people of Raiatea; and you yourself, I want!" replied Mr. Wilson. "No, no," cried the old man; "me—you shall never have me! I will do as my fathers have done—I will worship Oro; you shall never have me, I assure you." Yet, within six months from that time, this stanch, inflexible, inveterate adherent of the bloody superstition of Oro (the Moloch of the Pacific) abandoned his idol, and became a worshipper of the true God.

Some time afterwards, when Mr. Wilson was coasting on a preaching tour round Tahiti, his boat struck upon a reef, his books and his stores were all drenched in water, and his little boy narrowly escaped being drowned. In this dilemma, when he was ready to abandon his object, and return home, a man came to him, and said, "Do you remember what you told me at Raiatea?" "No," replied he; "who are you, and what was it that I said to you?" Thereupon, with much emotion, the other informed him that his preaching, while he was detained at Raiatea (on the above occasion) had made him so unhappy, under the burthen of his sins, that he could no longer continue his idolatrous practices, but had renounced them, and begun to serve and pray to Jehovah alone. The missionary, at these unexpected good tidings, thanked God, took courage, and proceeded on his way.

We see and hear, wherever we go, evidences of the glorious and blessed moral, religious, social and political revolution which the gospel has wrought in these islands. Pomare, while yet a heathen, was, like all his barbarian ancestors, exceedingly cruel in wreaking vengeance on his enemies. A king of Tahiti has been known to take the living children of those whom he had slain in battle, make holes through their heads at the juncture of the neck, and passing a cord

of cinet through the wounds, drag the little innocents, shrieking and struggling, along the beach, till they expired in agonies; the savage conqueror meanwhile remorselessly rejoicing in his trophies like a fiend incarnate. The princes and chiefs were equally regardless of justice towards their subjects as of mercy towards their foes. A certain man having a fine sow and ten pigs, the sovereign sent him word that he desired to have them. The owner surrendered the pigs, but kept back the sow, at which his majesty was furiously enraged, but forbore to take by force what he had failed to obtain by intimidation. Another person had raised a luxuriant crop of tobacco on his ground; the king heard of it, and ordered the whole to be cut down and cured for his own use. Resistance would have been vain, or have cost the injured man his life. If he wanted a canoe, he had only to demand and have the best that belonged to any of his people. The very mats on which a man and his family slept have been unceremoniously, and without any offer of compensation, required and given up to gratify the royal rapacity. Some time ago, choosing to send a present of hogs and canoes to one of the Leeward Islands, Pomare got every thing of the kind that lay readily within his grasp; but the objects of his bounty were as little benefited by it as his subjects from which it was extorted. The messengers whom he dispatched with the gift to Huahine remained so long there, that they devoured ninety-eight large hogs, and consumed a proportionate quantity of fruits and other provisions, to the great distress of the inhabitants. All the inconveniences attending this mode of exaction from his subjects are not yet removed; though more regular forms of paying tribute are gradually introduced. Late circumstances connected with Pomare's commercial speculations, which have involved him in difficulties, have urged him to be more rigorous in taxing his subjects in the old arbitrary way. Yet he keeps nothing for himself more than is necessary for the maintenance of his household; the large remainder of his revenue being swallowed up by those hungry chiefs and soldiers who usually attend him, as counsellors and guards, and on whom he is principally dependent.

At Eimeo a Christian chapel has been built, upon the site of a *marae*, or temple. When this place of worship was opened, and the sacrament was administered alike to converts of both sexes, an aged man, who had been a priest

under the reign of idolatry, was indignant that the women should be admitted to eat with the men, and seriously proposed to the king that all the females who had communicated at the Lord's table should be killed, because the spot on which this offence against heathen prejudice had been committed was holy ground, which women had never been permitted to pollute by treading upon it. Pomare of course rejected the Satanic counsel, and the hoary-headed priest himself afterwards saw and acknowledged his error.

In their pagan state, these islanders, like all uncivilized tribes, were excessively revengeful, and would pursue or watch the object of their enmity from place to place, and from shore to shore, for many years, if an earlier opportunity occurred not to gratify their cruel rage. On such occasions, when they have at length slain their victim, the murderer has been known to pound the body to pulp with large stones, and then, spreading it to the sun till it was dried like leather, he would cut a hole in the middle, through which to thrust his head, and wear it as a tibuta, the arms dangling down in front, and the legs behind, till it was worn out, and fell in pieces from his back. A practice similar to this, it is said, obtained among the ferocious New Zealanders. How different is the character of the South Sea converts now! No people are more harmless and inoffensive; none more "kindly affectioned one toward another."

A few weeks before our arrival, some dissatisfaction had arisen in a district of Tahiti, in consequence of the king's partiality in distributing his property among his chiefs. An individual had sent Pomare a large hog, for which he humbly asked a black-lead pencil in return. This being refused, he and some others who had taken offence for similar causes formed a conspiracy to destroy the king, and to effect a revolution in the government. The plot being discovered, the two ringleaders were apprehended, tried and condemned. Tahitians seldom deny a crime of which they have been guilty, when charged with it; and these culprits frankly acknowledged theirs. They were sentenced to death, and hanged upon a tree in the presence of multitudes, who witnessed the execution with indescribable horror, as a scene equally new and terrible; justice not having been wont to be administered with such solemnity, of old, when the most summary and cruel punishments were inflicted on offenders without any legal forms. Mr. Crook attended on the spot,

and while the bodies were hanging (which they did for an hour) earnestly addressed the spectators, and "reasoned with *them* of righteousness, temperance, and a judgment to come," allowing brief intervals of awful silence, that their minds might be more affected by ruminating on the subjects thus brought home to their consciences.

In connection with the vengeance formerly wreaked upon criminals, and the monstrous atrocities committed against vanquished enemies, we have been told that there are wild men in the mountains who have haunted the highest accessible eminences for many years, and living in such deplorable degradation, that the barbarism of their countrymen, before they received the gospel, was civilization in comparison with their state. These were principally persons who had offended the king, the chiefs, or the priests, or had been vanquished in battle, and fled to the fastnesses and woods in the interior of the island for refuge. One of these stray beings had been taken alive some short time ago, and brought to a Christian village, where he was treated with the utmost kindness and hospitality by the people, as well as introduced to their religious meetings, but without any apparent happy influence upon his sullen and untractable disposition. He seized the first convenient opportunity, when unobserved, to steal away from the custody of benevolence, and escape back to his rude freedom and hard fare among the mountains; nor has he since been heard of. Several others are known to be yet living in those forlorn and hideous solitudes.

Oct. 5. Mr. Nott received a letter from the king, at Eimeo, who expresses high satisfaction on hearing of the arrival of the deputation, and those who accompanied them as future settlers. He says that he regards us as friends, shall treat us as such, and furnish us with food and other necessaries. He proposes to return from Eimeo as soon as his health will allow him, and particularly requests that, in the meantime, the presents from the society intended for him may not be shown to any one else.

We are glad to hear that Pomare spends his evenings in listening to "the words of eternal life"—portions of the Scriptures which he himself has essentially aided to translate into his own tongue being read to him by the chiefs and other persons in attendance. He has sometimes twenty or more of these sitting around him, taking verse by verse in turn. Of these he has himself taught several to read, and he

delights to improve others. He learned to read in the year 1802, and began to write about the same time. He may be said in a great measure to have taught himself both these accomplishments, which were never acquired by a South Sea Islander before. He engaged the missionaries to furnish him with lessons, consisting of syllables, words, sentences and paragraphs, in gradation, upon slips of paper; these he took with him when traveling from place to place, and copied at his leisure, with unwearying diligence and application; thus reading and writing at the same time, and giving his instructors very little trouble. He is wont also to engage in extemporary prayer in his own family; though he occasionally calls upon one or other of his attendants to officiate. Prayer is thus offered twice a day beneath his roof, and he permits no business whatever to prevent the regular discharge of this duty.

It is lamentable, however, that an example in many respects so much to be commended, and so worthy of imitation, should be counteracted in its benign influence by some debasing habits to which the king is unhappily addicted. He is inordinately fond of spirituous liquors, but as he is dependent upon ships touching on his coast for supplies of these, he is frequently, for long intervals, abstemious from necessity. This is remarkable, when it is known that he has ample materials for making spirits in his own land, and is well acquainted with the art of distilling. Not only does the sugar-cane grow luxuriantly here, but also the *tii* plant, from the root of which excellent spirit may be extracted. Before Christianity was embraced, there were multitudes of stills throughout Tahiti and the adjacent islands, and vast quantities of spirits were manufactured. But when the gospel change took place, every still was destroyed, and their use in future entirely prohibited. Thus is this extraordinary man so deeply sensible of the evils of intoxication, that he will not suffer ardent spirits to be prepared even for himself, notwithstanding his infatuated love of strong drink, rather than hazard the consequences to his people, were they again to be exposed to such perilous temptations. When some Russian ships of discovery touched at Tahiti, not long ago, the commander soon discovered Pomare's besetting infirmity, and expressed his astonishment that, having the means of indulgence within his power, he did not avail himself of them. His astonishment was of another kind when the missiona-

ries explained to him the reason of such extraordinary self-denial.

But whatever Pomare may have been formerly, while he was a heathen; whatever he may be now in the sight of God, professing as he does the Christian faith, without works, in all respects, corresponding thereto;—he has always acted in the most friendly manner towards the missionaries, and the cause in which they have been laboring among his subjects; never failing, when opportunity offered, to employ his influence for the promulgation of the gospel. In the year 1820, he visited Raivavai, or High Island, lying about four hundred miles southward of Tahiti, where, notwithstanding its distance, his authority was acknowledged. On his arrival, he found two parties at war with each other, and devastating the country by their feuds. Pomare interposed, brought the hostile leaders together, and reconciled them. When he was about to return home, he left this charge:—"Watch and see;—the man who stirs up war again, let him be put to death." The inhabitants, at his persuasion, had cast away their idols; and two Tahitian converts were stationed among them, at his departure, to instruct the willing savages in reading, writing, and other useful arts. The king's visit on this occasion appears, from accounts received a few months ago, to have been followed by the most auspicious effects. The peace had not been broken; a large chapel had been erected, which was crowded on the Sabbath with eager audiences. The captain of the ship, who brought this intelligence, said, that on the Sunday when he was there, he counted eight hundred and forty-eight persons at public worship—seven hundred within, and the rest standing without, hearing the scriptures read, and prayers offered, by teachers, who had themselves, not long before, been dark idolaters. The whole population of Raivavai is little more than sixteen hundred souls. They had turned the stocks, which they formerly reverenced as gods, into stools to sit upon in the temple which they had dedicated to the true God. They are now earnestly desiring European missionaries to be placed over them, and Para, the chief of the island, sent hither a message by the aforementioned captain to that effect.

As we were returning from a visit to Matavai, this evening, (Oct. 5,) we were invited by some natives to partake of such hospitality as they could afford, which gave us an

opportunity of witnessing, and enjoying too, a meal in the genuine Tahitian style. In a court, surrounding a good habitation, we were placed on a bench under a purau-tree. As it soon grew dark, two rude lamps—each a stone about four inches square, in the middle of which was a hole, the shape and size of a tea-cup, filled with cocoa-nut oil, having an upright cotton wick blazing above it—were placed on the ground, and gave sufficient light during the entertainment. The table-cloth—purau-leaves, spread in a circle—was laid on the ground. On this was placed a hot bread-fruit, smoking from the oven, a piece of a baked fish, and a cocoa-nut shell of salt water, into which the morsels of the fish were to be dipt before they were put into the mouth. Cocoa-nut and spring water constituted the beverage. We relished the repast, and were delighted with our host. He was an old man, and had known captain Cook, and called himself his friend. We were much amused with his conversation, which a little broken English, mixed with the native dialect, sometimes rendered ludicrously intelligible. He described captain Cook as a tall, stout man; and said, that at the first visit of the latter to the island, he himself had one child, at the second, three, and at the third, five. The English, he observed, had tables, chairs, and dishes, at their meals; but the Tahitians took their food in the primitive manner which we saw. We bade him farewell with hearty expressions of thanks, which were returned to us with not less hearty good wishes by our host and his family. As we went home through the darkness, our guide was very careful to warn us against obstructions in the way, especially when we climbed "One-tree Hill," which is very steep and rough. At a particular point he stopped, and directed our attention to the bay below, which extends at the foot of the mountains, observing, that *there* Pomare, father of the present king, had fallen down in his canoe, and died instantly.

Several of the cocoa-nut trees, which we passed in our walk, having patches of leaves tied about the stems, at the height of six or seven feet, we inquired the reason, and were told that such trees were *tabu*—set apart as private property, and that all persons, except the owners, were thus prohibited from climbing or gathering fruit from them. A tree so *tabued* is seldom violated; when it is, the delinquent, if

found out, is punished with banishment to a desolate island, as unworthy of honest society.

Two natives came into Mr. Nott's house, and sat till late at night, apparently listening to our conversation with the most reverential respect. At length they rose up from the floor, and one of them said to Mr. Nott, "I don't understand a word that you all have been thinking and talking about; but I'll tell you what I have been thinking:—there are many parts of this island, especially Taiarabu, that have no teachers;—why don't you send teachers to them?" So saying, he and his companion departed.

CHAPTER IV.

Islands which have received Christianity—Language of the Natives of the Society Islands—Destruction of Idols—Domestic Manufactures—Presents from the King—Hiro, the God of Thieves—War-spear—Missionaries prepare a Code of Laws—Tatooing abandoned—Visit to Eimeo—Strolling Players—Public Service—Introduction to Pomare—Interview with Christian Church and Congregation—Social Meetings for Religious Improvement.

Oct. 7. We have spent a second blessed Sabbath-day here.—The following islands are known to have cast away their idols, and declared themselves worshippers of the living God:—Tahiti, Eimeo, Huahine, Raiatea, Taha, Borabora, Maupiti, which may be seen from Borabora, thirty miles off; also Tetaroa, twenty-eight miles north-west of Tahiti; Maiaoiti, Tubuai, three hundred miles south of Tahiti; Raivavai, upwards of sixty miles east by south of Tubuai; and Rurutu, upwards of three hundred miles south of Maiaoiti. It is believed, that several of the islands in the Dangerous Archipelago have likewise abandoned paganism, and are waiting for the gospel. Though some of the avowedly Christian islands have no European missionaries resident upon them, native teachers, by the blessing of God, conduct the Sabbath and week-day devotions, reading the scriptures, singing, and praying, "in the great congregation;" as well as privately, and from house to house, expounding the truths of Christianity according to their knowledge; exhorting those who say that they are believers, to adorn the

doctrine of God our Savior by a suitable walk and conversation.

Oct. 8. We are daily learning for ourselves, from the lips of the natives, words and phrases of the language. By these means we have already a considerable vocabulary written down; which we often rehearse before our teachers of this class, who, sometimes seated in a circle about us, for hours together, exercise all their ingenuity and patience too, in giving us instructions, especially in the pronunciation, which is most difficult to catch, and delicate to use, there being a nicety and refinement in this, which our British friends would hardly believe could exist in a language of uncivilized men. Sometimes, in our walks, as they run along side of us, they pick up a stone, a stick, a leaf, a flower, a fruit; and name it to us in Tahitian, giving it also in *parau Bretane* (English) if they happen to know that: and all this they do with unaffected good nature, never being tired of repeating the word, till we have caught the correct accent and sound, or come as near as we can.

Oct. 9. We make a point of putting down, from day to day, such information respecting the past and present state of these islands as we receive. The mighty moral change commenced from the king himself. Pomare, like his progenitors and his subjects, was a gross idolater; and so he remained for many years after the arrival of the missionaries, though he was always their steady friend and patron. At length he began to suspect the power of his national divinities, and by a bold experiment, in which he felt that he hăzarded both his kingdom and his life, he resolved to put them to the test. It had always been customary for the people when they caught a turtle to present it to the sovereign. This royal perquisite was immediately taken to the marae, and there baked; which being done, part of it was offered to the idol, to render him propitious, and the remainder was brought to the king and his family, who were then, but not before, allowed to eat of it. It was pretended by the priests, and of course believed by the multitude, that if this ceremony was not performed, some supernatural punishment would be inflicted on the offenders. On a certain time, a turtle being brought to Pomare, he commanded it to be dressed at his own house, and forbade any portion of it to be presented at the temple. He then sat down with his household, but no one except himself had the hardihood to

taste. The superstitious chiefs and people naturally expected to see vengeance poured upon the sacrilegious prince, nor was he himself without secret misgivings that spoiled the keen relish with which he would otherwise have rioted on the delicious food. But nothing disastrous following, he was convinced of the folly of idolatry and the impotence of his gods; he therefore determined to cashier them, and embrace the religion of the missionaries.

Hereupon he convened his chiefs, told them what he had done, and exhorted them to follow his example, at the same time assuring them that he should employ no coercion, but leave every one free to do as he pleased. For himself and his house, however, he declared, like Joshua of old, that they would serve the Lord. By an extraordinary correspondence of feeling, the principal men and a great proportion of the common people, in comparatively a short time, came to the same resolution. The majority of the idols were, in the sequel, committed to the flames, or delivered to the missionaries as spoils of the gospel, and Jehovah was publicly confessed to be the only God of the Tahitians. After repeated inquiries we are fully satisfied that no compulsion was used to carry this wonderful measure; and human compulsion, if attempted, would probably never have carried it against priests, and chiefs, and people, all inveterately attached to the superstitions of their fathers. What but the great power of God alone could have done this?

On our walk to-day, we called at several houses of the natives, by all of whom we were cordially welcomed. In one we saw two women making cloth of the inner bark of certain trees. A strip of this, being carefully cleaned from the outer rind, is placed upon a piece of wood, called *tutu*, about four inches square, with two deep grooves on one side, and smooth on the other. This is beaten by women sitting on the ground, with an instrument of the wood called *Ie*. This is about eighteen inches long, and two inches square, one end being rounded for a handle. The four sides of this instrument are cut longitudinally into grooves, graduating in fineness; the coarser being applied first, and the finer successively till the cloth is finished. This bark being glutinous, the pieces are united without difficulty, either sidewise, or end to end, by strokes of the *Ie;* these strokes also, reducing the thickness of the materials, both widen and lengthen the cloth, till the whole is completed, in measure

and substance, as may be required. When thus prepared the web is first bleached, and afterwards stained the color intended. This is altogether women's work.

In another house, we witnessed the manner of making that sort of matting called *pini*, which is of a coarse texture, woven of rushes by the fingers. The ends of the rushes where the joints occur, are cut off with a muscle-shell, as expertly as they might be with a pair of scissors. When the makers offer these mats for sale, they expect an equal length of white calico in exchange. They are used for flooring and bedding; the latter by the natives, the former by the missionaries.—We found others of the industrious people employed in manufacturing the mats, which they call *paua*, of cocoa-nut leaves, cut into necessary lengths and breadths, which are admirably platted together, and form very strong protections to keep out the rain, when laid, as they generally are, at the doors of the dwellings.

The process of obtaining cocoa-nut oil next caught our attention. The kernel is first scraped into thin flakes, being ingeniously scooped out of the shell by means of a semi-circular piece of flat iron, sharpened and fixed upon the angular point of a sloping stool, on which the person sits, and turns the nut, open at one end, over this edge till the contents are cleared out. The sliced kernels are then put into a trough, or an old canoe, where in a few days the oil drains from them, is carefully collected, put into bamboos, and corked up for use. This oil is called *mori*, and has entirely superseded the candle-nut for lighting. To the missionaries, however, the natives are indebted for this valuable preparation.

An opportunity was afforded us of observing the Tahitian method of baking. A broad, shallow excavation, shaped like a tea-saucer, six inches in depth, and wide in proportion, was made in the ground by means of a pointed stick. A fire was then kindled in it with dry wood, over which a number of stones, the size of a man's fist, were piled, and left till they were highly heated. The wood ashes being then carefully separated, the glowing stones were spread over the bottom of this oven. A pig's head and feet were placed on one side, upon the stones, and on the other two pieces of bread-fruit, from which the rind had been scraped. The whole was then covered with purau-leaves to a good depth, upon which was heaped the earth that had been

scooped out of the hole, to keep in the heat and steam. In less than an hour and a half, the flesh and fruit were ready; and the earth and leaves being carefully removed, the food was brought out perfectly clean and well cooked. The whole was cleverly managed by a little boy ten years of age. Large hogs are sometimes roasted whole in these earth-ovens, having some of the hot stones put into the inside. Being thus prepared, the gravy is retained, and the meat is excellent.

Oct. 10. The old man, who calls himself Mr. Mane, and captain Cook's friend, whose new house we expect to occupy, has engaged, at Mr. Nott's request, to make the necessary division of it into rooms, for our accommodation. He is very civil, and will not employ any one to help him in the work, being determined to do every thing himself. The people of Tahiti are not of various trades and occupations, every man, even the chiefs, with few exceptions, being able to build his house, construct his canoe, manufacture his fishing tackle, &c.; and when we consider with how few and simple tools he contrives to do all this, his skill and dexterity are admirable.

One of our taios (or friends) has presented us with a hog, some cocoa-nuts, maias and mountain plantains. When a present is thus made, it is usually placed on the outside of the house, and the chief, whose servants have brought it, himself enters, and invites his friend to come out and look at it. The latter of course complies, and orders his attendants to bring the articles within doors. No expressions of thanks are used on these occasions, and we cannot find out that the language contains any terms for such acknowledgments. We have learnt, however, that those who are favored with such gifts from great men, are expected to make returns of something more valuable to the mercenary donors.

Oct. 12. A considerable number of chiefs waited upon us, with a great train of attendants, bringing various presents, consisting of hogs and fruits. When we went out to receive them, the whole party were sitting on their heels in silence, with their faces towards the house, at the distance of twenty yards from the present—the pigs being tied up, and the fruits spread upon the ground. At our appearance they all rose, and the chiefs informed us of the object of their visit. According to the custom, in such cases, we went and looked at the gifts; but our feelings compelled us to go beyond the usual courtesy, and express our sense of their kindness thus

manifested to strangers. A present from the king to us having been announced, we went to the house of Manaonao (Pomare's vicegerent at Tahiti, during his absence), at Papeete, where his majesty has a house, it being necessary that his bounty should be administered on his own premises. We were then informed by the old chief (who is old and grievously afflicted with a species of elephantiasis), that the presents were made to us in the name, not only of the king, but of the chiefs, the people, and the missionaries, to the deputies of the London Society, and those who had accompanied us hither. There were five hogs, a great bundle of native cloth, as much as three men could lift, and a large quantity of cocoanuts, bananas, and mountain plantains. We were requested to look at these things, which we did, and, as in the former case, expressed, as well as we could, our pleasure on receiving such tokens of friendship from the king and the several classes of his subjects, which had been named to us.

Having frequent occasion to recur to the former state of society in these islands, we have just heard, that, among other idols, there was a god of thieves, held by his worshippers in the highest honor. He was called Hiro, and among his votaries were many of the cleverest men, not from the lower ranks only, but even some of the principal chiefs. The arts and contrivances which these resorted to, in order to obtain the property of their neighbors and strangers, proved that this strange representative of Satan was served with more than ordinary devotion. His rites were celebrated in darkness, at the change of the moon. While the husband prowled forth to rob, the wife went to the marae to pray for his success; yet, if success were not always found, it would be with an ill grace if they should charge Hiro with bad faith towards his followers; for, faithful as *they* were in *making* vows, they were knavish enough in *performing* them; thus, if a hog had been stolen, an inch or two of the end of the tail was deemed a sufficient thank-offering to him. With this in his hand, the thief went to the marae, and, laying it down on the ground, he would say, cantingly, "Here, good Hiro, is a piece of the pig that I stole last night for you,—but don't you tell." Then he would slink away, persuading himself that, if he had wronged his neighbor, he had not wronged his god; though, to do his ingenuity justice, he had tied such a triple knot of villany, that it would be a nice point for a casuist to determine, whether he had cheated his neighbor, his god, or himself, the most.

An idea of the savage barbarity with which wars were accustomed to be carried on among these tribes, may be formed from the horrible weapons with which they mangled and slew one another. Among these, there was what might be called a *trident;* an instrument, consisting of a long shaft, to the head of which were attached three spines from the tail of the ray-fish. These are strong, sharp bones, deeply barbed; and they were so artfully fastened, that, when struck into the body of an enemy, they were instantly detached from the handle, and remained rankling in the wound, from which the barbs prevented their being withdrawn. To be pierced by one of these, was almost certain death, and death accompanied by the most excruciating torture.

But when the gospel changed their hearts, it softened their manners, and enlightened their understandings. Finding their religion to be false, they suspected that every thing else by which they had been ruled must be wrong—their customs, their manners, their legislation. Hence, at their *paraprouras*, or conversations for improvement, instituted by the missionaries, they would frequently solicit information, not on moral and religious subjects only, but also on government and jurisprudence. The missionaries, however, always referred them to the king and the chiefs, when questions of policy were put to them, saying, that they came not thither to meddle with the laws and civil institutions, but to teach them the true religion, which would itself prepare them to receive and practise what was true, and right, and good, in every other respect. At length, the king himself requested their assistance in forming a new code of laws, founded on scriptural authority and principles. Even this they declined as long as they could with propriety, but being often importuned, they consented to prepare a code of legislation, suited to the changed circumstances of the people. This, though necessarily imperfect, in the first instance, but capable of being improved from time to time, as observation or experience might warrant, did great credit to those who framed it, to the king who adopted it, and to the people who submitted to a system of polity and jurisprudence so essentially different from that under which they had lived. The practice of tatooing their persons was one in which all classes delighted, but which they willingly abandoned, as associated with idolatry and licentiousness, when they received a purer religion. It was made a crime under the new laws, and when

committed (which is very rare indeed), punished with very great severity. Such sacrifices of passion, pride, superstition, vanity, self-indulgence, ferocity, with all the malignant and inveterate evils in which they had been nurtured, have seldom been made by *whole nations at once*, as, on the adoption of Christianity, were resolutely, spontaneously, and almost universally, made by the people of these small islands, each of which was in fact a country by itself, and the few hundreds or thousands of its inhabitants a distinct nation.

We left Papaeete about noon, this day (Oct. 10), and sailed, with a pleasant breeze, in Mr. Bicknell's boat, for Eimeo, which lies twenty-five miles from this harbor; presenting, as we approached it, a landscape on the sea, whence it rises, and on which it seems to repose under the blue firmament, having an undulated outline, that swells, from the coral-reefed shore, to the elevation of three or four thousand feet at its sharp pointed summits. In one of the highest of these peaks, there is a hole, open to the sky beyond, which may be seen through it. Tradition says, that the god Pae, being angry with this island, shot an arrow at it from Tahiti, which passed through the heart of the rock, leaving this orifice behind, as a memorial of his prowess. On the south side of the same eminence is a vast amphitheatre, which, in the last war, commenced by the idolatrous party against the king and his Christian adherents, was selected by Pomare as a place of refuge, in the issue of his being defeated and driven from his own island by the rebels. In this natural strong hold, almost impregnable to barbarian assailants, he hoped to be able to conceal himself and his friends, including the missionaries, till eventual safety could be secured. The battle, however, was in favor of the righteous cause; idolatry itself was overthrown by the decision of that day; and those whom his arms had not destroyed in the conflict, his clemency afterwards subdued and endeared to his sway.

As we drew near the island, Mr. Nott added to the pleasure which we felt in contemplating the majestic scenery before our eyes, by relating various circumstances of the age gone by, and the new one that is begun. During the former period, there was a description of persons, called *Papaiaomu* (*Areois*), a kind of strolling players, who went about the country, from one chief's district to another, reciting stories and singing songs for the entertainment of the people. The stories were called *Aamu*, and were dramatic in form, so that

several speakers might take their distinct parts, and not merely recite, but act them. These compositions, we are told, frequently did credit to the talents of the authors, while the accuracy and liveliness with which they were repeated, showed considerable powers of memory, as well as of imitation in the performances. But they were connected with unutterable abominations, and therefore have been entirely discontinued since purer manners have followed in the train of Christian principles. The licentious dancers, the barbarous cock-fightings (for these were favorite games formerly), with other detestable and cruel sports, have been likewise abandoned; the natives confining themselves to the innocent and healthful exercises necessary in fishing, sailing, climbing trees, &c., in pursuing their daily manual occupations; many of which are new to them, since civilization has multiplied the number of their wants, and increased their means of supplying them. We have not detected any instance of wanton barbarity inflicted on animals, either by children or adults; whatever be the state of their hearts, they have received the gospel as a dispensation of mercy, and externally, at least, it appears, in this character, to influence all their conduct.

When we got into shoal-water, the bottom of the sea was covered with forests of the most beautiful corals, exquisite in coloring, and endlessly diversified in ramification; while fishes of hues yet more brilliant, and shapes as peculiar, were playing among their intricate mazes.

About eight o'clock in the evening we reached Pape-toi, on the north-west of the island, where the missionaries reside. Messrs. Henry and Platt were waiting with a great concourse of the people, to welcome us. We had scarcely got under cover of Mr. Platt's hospitable roof, when five of the deacons of the church came to *aroha* us, that is, to express their joy at our arrival in Eimeo. Most heartily we returned their congratulations, by declaring our wonder and delight at beholding what great things the Lord had done for them. One of these, who was spokesman for his brethren, said (among other strong observations)—"We are brands plucked out of the burning. Satan was destroying, and casting us one after another into the flames of hell; but Jehovah came, and snatched us out of his hands, and threw water upon the fire that was consuming us—so we were saved!" After inviting us to meet the whole congre-

gation on Monday, to have a friendly talk together, they departed.

Oct. 14. (Lord's day.) The public services, in the native languages, were most numerously attended, both in the fore and afternoon. Prayer-meetings were held as usual in the intervals. Oh, how good and how pleasant did we find it, in their Christian sanctuaries, to witness the stillness, the order, the devotion of these poor islanders, lately wild savages, ignorant alike of God and of themselves, and wallowing in all manner of abominations—their religion, such as it was, teaching them nothing but evil!

We visited one of the deacons, who, on account of lameness, was unable to wait upon us yesterday with his brethren. The benevolent and intelligent expression of his countenance exceedingly struck us, and interested us to know something of his personal history. He is a chief and also a judge of the island, who, both in his official and private character, is venerated by his people, and regarded by the missionaries. The latter bear testimony, that by his uniform Christian demeanor he has hitherto adorned that gospel, which he was the first in Eimeo publicly to confess by throwing his idols into the flames. This he did in the presence of his countrymen, who stood shuddering at his hardihood, and expecting that the evil spirits, to whom the senseless stocks were dedicated, would strike him dead on the spot for the profanation. He remained unharmed, however, and it was not long before other chiefs followed his example, and the people joining in with them, the temples, the altars, the images of Satan were universally overthrown. We have remarked, both here and in Tahiti, that in various instances, the churches of the true God have been erected on the very sites of the demolished maraes; so that where their murdered brethren were wont to be offered up to devils, the regenerated natives now present themselves, body and soul, as living sacrifices to Him, who spared not his own Son for them, and who with Him is now freely giving them all things.

A new chapel being much needed at this station, many of the materials are already prepared. The stone work for the windows has been wrought with peculiar neatness, and would do credit to European masons. A chief, who resides in another part of the island, but comes every Saturday night, with his family, to spend the Sabbath here, is building

a substantial habitation near the intended place of worship. This is to be plastered both within and without, and when complete will be a really handsome and comfortable mansion, such as had never been known among his pagan ancestors, nor might have been attempted for ages to come, had he and his posterity remained pagans. We were surprised, and pleased, to-day, to see so large a proportion of the congregation clothed after the English fashion, and with English manufactures, which they have already learned gracefully and modestly to adapt to their persons, as well as accommodate to the climate.

We are informed that Pomare has appointed to-morrow for our introduction to him. The missionaries deeply deplore his present threatening illness; always speaking of him in the most grateful terms, as the decided and steady friend of them and their work, notwithstanding his insane propensity, at times, to drink ardent spirits to excess. Oh, what a lesson is here afforded, of the infatuating, enslaving, destroying ascendency of sin over human weakness, in the form of but one gross habit inevitably fixed! He employs, indeed, all his influence and *authority* to prevent others from committing the same folly; often laments his own infirmity with vain remorse and impotent resolution to shun the snare in future; but when the temptation again presents itself, again he falls. The sad spectacle of their monarch, thus led captive by an enemy the most insidious, we have reason to believe, has made both young and old, among his subjects, more watchful against sensual indulgences, and more constant in prayer to be delivered from evil.

Oct. 15. Being summoned to wait upon Pomare, we set out, accompanied by Messrs. Nott, Henry, and Platt. The king was confined by indisposition at a house, not far from hence, on the north-west side of Taloo harbor. Before we reached his majesty's residence, we passed the queen's, a long low building, with several small square windows in front, and enclosed by a high fence of purau sticks. On the way, we had to cross several small streams, over which we were carried on men's shoulders. The natives are very powerful and expert for such service, which, in traversing these islands, is often needed. As we approached the palace, if we may call it so, the royal guards formed a long line on one side of the road, with their fire-locks shouldered; some of these were dressed in English costume, and others

in native cloth, without any regard to uniformity. This train of soldiers reached to the bamboo fence surrounding the dwelling; when, by aid of stepping-stones on each side, we had surmounted this stockade, we were desired by an officer, in a scarlet coat, to halt. Immediately he gave a signal, and a volley of musketry was fired; this, we understand, is the highest token of respect which the king ever confers upon his visitors.

After waiting a few moments in this court, we were admitted into the house, and introduced by Mr. Nott to Pomare. The king, after the first recognition of his visitors, pointed to some low stools, on his right hand, signifying that we should sit down upon them. He himself was seated on the ground immediately before the door, a large mat being spread over the long dry grass that covered the floor, and a calico sheet laid upon that part of the mat which the king occupied. Several pillows were placed behind him against one of the pillars that supported the roof, and on these he leaned during the audience. He was handsomely arrayed in his best robes. He wore, on the upper part of his body, a white calico shirt, over which was thrown a beautiful tibuta, of native cloth, brilliantly colored and ornamented; the ground being yellow, and various figures stained upon it, with great taste, in the Tahitian style. His lower limbs, as he reclined, were enveloped with the white sheeting on which he was placed, gathered loosely about him. On a stool, at his left hand, sat the queen, Taaroa Vahine, a young woman, about twenty-five years of age, with her son, a fine boy, not yet a year and a half old; and her sister, Taaroamaiturai, at her side. The queen is a short, good-looking person, and, comparatively, of a fair complexion. She and her sister were well-dressed in the English fashion, with gowns, bonnets, and, what is very rare, shoes and stockings. The little prince had nothing on but a thin muslin vest, that reached below his knees. He is not yet weaned; the queen, his mother, suckles him, and she performed that maternal duty several times in our presence. The boy's name is Teariitaria. Near this group sat the princess Aimata, a healthy girl about ten years of age, by Pomare's former spouse. Her skin is of a darker tincture than her half-brother's. She was neatly clad in a blue-flowered frock, and wore a straw bonnet. Next to her were seated three ladies of honor dressed in English cottons:—two of these were

very corpulent. To the queen, her son, the princess, her sister, and these three female attendants, we were formally introduced, and had the honor to shake hands with each. On one side of the door, nearly in front of the king, sat Tati, his prime minister; and further off, ranged through the interior of the spacious apartment, stood a great number of chiefs and servants of the household. Many other persons, on the outside, were permitted to look in upon the scene, through the interstices of the enclosure or walls, which were nothing more than purau staves fixed in the ground, in the usual manner. In a corner of the building stood the king's bed, screened by a curtain of native cloth, which formed a small recess, with space sufficient for a bedstead. The house was about sixty feet long by forty wide, without division of rooms; and, besides the bed already mentioned, contained no furniture, except a few Areoi stools, several mats, and some small articles of domestic convenience.

When we were duly seated, we first inquired after his majesty's health; to which he replied, that it was the same as it had been for some time, and he was still suffering pain. We then announced the purpose of our visit to his dominions, and delivered to him the most respectful remembrance and regards of the society which we represented; assuring him of the gratitude and esteem, in which his protection and encouragement of the missionaries were held by the directors and officers. We then produced the letters which we had brought for him, from the society, and stated that the presents, according to his own desire, had been left at Tahiti. He returned a very gracious answer, expressing his pleasure at beholding us on his islands, as a deputation from the society in England. We next thanked the king for his kindness towards our brethren, who were stationed here as preachers of the gospel, and cordially congratulated him on the glorious and peaceful triumphs of that blessed gospel over the ancient cruel and abominable idolatries that prevailed before missionaries visited these shores;—triumphs, in which, we were confident, he himself must heartily rejoice, since, under God, he had been eminently instrumental in promoting them.

Pomare now inquired concerning the operations of the society in other regions of the earth, and seemed highly gratified with the glad tidings which we were enabled to

bring him, respecting the progress of the gospel in Africa, the East and West Indies, and elsewhere. We took this opportunity of recognizing the establishment of missionary associations within his own dominions, and returned thanks, on behalf of the parent society, for the munificent contributions of cocoa-nut oil, and other articles of native produce, which had been sent by himself and his subjects, and received by our treasurer. We further informed him, that we had brought another missionary and his wife, to be stationed among his people; also two artizans, the one a carpenter, the other well skilled in the manufacture of cotton cloth. These we recommended to his special protection; as it was the desire of the directors of the missionary society to benefit him and his subjects, by teaching them (next to the lessons of eternal truth) useful arts and occupations, whereby, even in the comforts of this life, they might be raised far above their former state. In this he appeared cheerfully to concur.

The discourse then turned on European politics. He asked concerning the state of France since the restoration of the old family and government; and mentioned Buonaparte as being in safe custody. We told him that we had left France, England and all Europe at peace; that the king of the British Islands, George the Fourth, was in good health, and the country in a state of increasing prosperity in its commercial concerns;—we laid particular stress on the benefits which England derived from the influence and example of his (Pomare's) late friend, George the Third, in encouraging agricultural improvements, general industry, and education by means of schools, in which not only ordinary but Christian instruction was given to the children of the poor; we added, that our present sovereign and many of the nobility, as well as the ministers of the gospel, and a vast number of the professors of religion among us, were promoting the knowledge of the sacred scriptures, in every quarter of the earth, to which access could be obtained, by sending to all people, in their own language, translations of the words of eternal life. We had not sat long, when he ordered wine to be brought, with glasses, which were placed on a low stool before us. Fearing that our presence and conversation might prove fatiguing to him, as he was evidently very much indisposed, we rose to depart, but he requested us to stay a little longer, and then we were con-

ducted to the court-yard to view the presents which he had provided for us. These consisted of fourteen fine hogs, and five large heaps of bananas, mountain plantains, taro, bread-fruit, cocoa-nuts, &c., placed on frames, like hand-barrows, each as heavily loaded as two men could carry. We returned to acknowledge the royal bounty, manifested by these gifts, as well as those we had received in Tahiti, on Friday last, after which we took our leave, highly gratified with the circumstances of this audience.

Pomare, so far as we could judge, for we only saw him seated, has more of personal dignity than could be expected from one who had been so lately a rude and fierce barbarian. In stature, we are told, he reaches six feet two inches, with limbs and frame athletic in proportion. His countenance is far superior in comeliness, as well as in expression, to the engraved portrait which has been published in England, though that presents a general likeness. The visage is long, the features bold, the lips thick, and the nose broad-set, according to the prevailing traits of the Tahitians; but his complexion is swarthier than ordinary among his countrymen. He wears his beard rather long on the upper lip, reserving also a small tuft between the lower lip and the chin. His hair is worn short round the front and sides of the head, with one long lock behind, which was rolled up and fastened at the crown. His hands are considerably tatooed, particularly round the joints of the fingers. His manner appeared courteous and affable, though grave, and he was occasionally languid from ill health; but, as we are informed, he is never loquacious. Every one speaks of him as a man of talents, judgment and foresight; as well as possessed of far more general knowledge than could be expected, considering the few and imperfect means he has enjoyed of gaining instruction. His subjects look up to him as an oracle, and behave, in his presence, with profound veneration. When we remember how lately he was sole and despotic arbiter of life and property throughout these islands, much credit is due to him for having exercised his authority with comparative mildness and equity; those instances of rapacity and oppression, which occasionally occur, being in fact exceptions from the acknowledged forbearance and lenity of his usual government.

In the after part of the day, we proceeded to the place of worship, to meet the church and congregation of believers

here, according to appointment. These were all assembled to meet us in their best apparel; and with looks of the most animated satisfaction, they welcomed us as we entered, and made our countenances to reflect corresponding delight, even as face answereth to face in water. Mr. Tyerman opened the meeting with prayer. We were then conducted to that part of the chapel where the deacons and church-members, a hundred and three in number, were seated. To these we gave the right hand of fellowship, in the name of the missionary society, and all those Christian friends in England whom we represented on this occasion. We afterwards addressed the audience, and congratulated them on what God had done for them, since it had pleased him to open the eyes, the ears and the understandings of the population of these beautiful and sequestered isles (long under the dominion of the prince of darkness), to see and hear and know the things that belonged to their peace. After expatiating at some length on the propagation of the gospel, in other parts of the world, by missionary, Bible, tract and school societies,—the word preached and taught being every where accompanied by signs following,—a hymn was sung, and Mr. Bennet closed the meeting with prayer. Mr. Nott was our interpreter. We then shook hands with all the baptized and candidates for baptism. Never had we witnessed more Christian affection and unity of spirit. The fruits of the gospel are the same every where,—love, joy and peace, social as well as personal.

When we retired from this service to a neighboring house, to partake of some refreshments, the kindness of the congregation was shewn to us, by the usual tokens,—a present of two hogs, a quantity of such fruits as were in season, and some roots of taro of prodigious bulk. In the evening, there was a meeting of a considerable number of females, among whom were the queen and her sister, at Mr. Henry's house, for the purpose of praying, reading and conversing on religious topics. Similar means of grace are enjoyed weekly, and conduce much to the mental and spiritual improvement of those, who, under the despotism of idolatry, were the most degraded of slaves.

CHAPTER V.

Projeet of a Cotton-Mill—Shells, &c.—Magnificent Natural Panorama—Night-scene—Bans of Marriage—Palma Christi and other Plants—Native Martyrs—Great Marae—Arabu, Chief of Eimeo—Cowries, &c.—Roman Catholie Missionary—Trials of the first Preachers of the Gospel here—Roguery of the Islanders formerly—their present Character contrasted—Idolatrous Priests—Second Interview with Pomare—Tatooing—Mosquitoes—Return to Tahiti--Housekeeping—Native Manners—Barter Trade.

Oct. 16. This morning, accompanied by the missionaries, we went up the valley, to examine a situation which had been pointed out, as eligible for a mill of any kind, but especially for cotton works, such as were proposed to be constructed by Mr. Armitage. The supply of water by a plentiful stream, the pleasantness, healthfulness and fertility of the situation, with its proximity to the residences of the missionaries, seemed to render this spot, in every way, suited for such an establishment. The vast amphitheatrical bosom of the mountains might graze thousands of cattle; and it was with pleasure that we saw several cows and a bull eating the luxuriant herbage on their slopes. This small herd belongs to Mr. Henry, and supplies him abundantly with milk and butter. Pomare has signified his approbation of this plan of a cotton-factory, "*if the man can carry it into effect.*" These words repeated several times, intimate not only some doubt on the part of the king of success, but some prejudice against the undertaking, from the failure of Mr. Gyles's previous experiment.

In the afternoon we ascended the fine harbor, and river-mouth, in two canoes. On the coral rocks and the beach, as we proceeded, we collected the following shells:—the *archo*, a small brown turbinate, a quarter of an inch long, found adhering to a leaf in the water;—a small muscle, of delicate taste, called by the natives *pice;—tona,* a large cockle;—the *ehi*, another bivalve of the same species, but larger even than the former;—also the *pui*, a brown worm, marked with black rings, an inch apart; some of these worms were from one to one and a half and two feet in length; they lay at the bottom of the shoals, and when taken out seemed to be nothing more than long slender bladders of water. The *piao*, or brown butterfly, was flying in great

numbers around. We met a man who had caught a singular and splendid fish. It resembled a flounder in shape, being twelve inches by six in length and breadth. The prevailing color was a silvery gray, the tail and side fins of the richest gold, the delicate shades of which were radiated beyond the junctures of these with the body. The natives call this fish *paraha*, and consider it excellent food. We observed, likewise, a small species of sprat, called *ona*, the body of which is brown, the fins black. The *manu toria*, a small bird, like a plover, was frequently seen sitting on the rocks.

This is one of the finest harbors in the world for depth, safety, and convenience of obtaining fresh water and wood. It is nearly three miles in length by half a mile in width. The deep water continues at the sides to the very shore, so that a ship may approach close, and be moored fast to a tree with perfect security. The entrance is through the opening of a reef, which runs across the mouth, and protects it from heavy seas. When we had advanced about two miles towards the head of this bay, we came to a bar of sand, brought down by the river. Over this, the natives dragged the canoes, and then we were paddled a mile up the stream, on either bank of which the most luxuriant tropical vegetation expanded, in the majestic *ito*, chestnut, *vi*-apple, and cocoa-nut trees; with innumerable *puraus*, of every size and form; shrubs and plants, especially the cryptogamous ones, flourishing in richest abundance, and often of prodigious magnitude.

We landed near the site of the sugar-mills, formerly erected by Mr. Gyles, now in ruins; the valuable parts of the machinery having been removed by Mr. Bicknell, junior, and Pomare, with the view, it is said, of re-commencing the works at Tahiti. The sugar scheme failed here, in consequence of the king's jealousy, excited by false alarms insinuated into his mind, by foreigners, that slavery and the culture of the cane were necessarily associated; as though the Europeans would presently come and possess themselves of the islands, when they found that sugar was produced in them. From the site of the dilapidated mills, we ascended Mount Gyles (so called from the late settler here), which stands nearly in the midst of a vast circumvallation of towering eminences, that meet and astonish the eye at every turn.

The mountains, with surpassing grandeur, and not less

beauty of contour and coloring, when seen at due distance; do indeed form corresponding walls, to what may be styled an immense rotunda, roofed with a blue expanse of firmament, overhanging the pinnacles of the everlasting hills. Here, were such an occasion to arrive, a fit theatre might be found for the assembled population of an empire, to receive a message from heaven, by the voice of the archangel, and the trump of God, whose sound should go forth, and be heard throughout the whole area and circumference, crowded with gazing, listening, or adoring multitudes. The proportions of this temple of earth and sky (for such it appeared) were so harmonious and exact, that its immensity was lost, at first sight, for want of a contrast whereby to measure its parts. But when we looked back upon the harbor of Taloo, and saw the steep declivities, by which we had ascended from the beach, diminished like peaked points beneath our feet, we were then made almost tremblingly sensible of the magnitude of the mountains that here engirdled our horizon, and the breadth of the interjacent valley, in the middle of which we stood, and felt how little is man, when he perceives but a glimpse of the greater works of God, though *they* are unconscious matter, and *he* a living, intellectual soul. Yet is there an exaltation (akin to the immortality that stirs within him), even in that humbling sense of littleness; for it is not his inferiority to mounds of earth, and tracts of water, which he feels, but his utter nothingness before Him who made all these, and into whose presence-chamber he seems to be brought, when scenes, like that which we were contemplating, overpower the nerves, and almost disembody the spirit by the entrancement which they induce. Language can convey no distinct idea of such a panorama as here stretched around us. The ground, clothed with exuberant vegetation, rises gradually from the coast towards this interior district, where the whole surface bursts, as it were, into abrupt and precipitous elevations, the crests of which are naked rocks, of stupendous bulk, and strangest forms. Some seem to stand on very narrow bases, with broad and beetling fronts; one, facing the harbor, resembles a huge tower, surmounted by a sharp spire; in another place, a mass of black stone, apart from the adjacent range (which is brown basalt), bears a rude likeness to the head and shoulders of a man. The valleys intersecting these gigantic heights, are as lovely and fertile as the eye can desire to look upon, when, giddy and

bewildered with gazing on the terrible sublimities above, it seeks repose in the green dells and shady solitudes below.

In the evening, while we slowly returned across the harbor, the glimmering of the stars, as they multiplied over head, gave to the faded realities of day-light the unsubstantial-forms of shadows; woods, rocks and mountains being alike dark shapes, and the sea itself an invisible mirror of the firmament, in which beneath, as above, the planets Jupiter, from the east, and Venus, from the west, contended with each other in brilliancy and beauty.

It added much to our enjoyment on this excursion, to be in company with the only two remaining missionaries, Mr. Nott and Mr. Henry, who first came out, in the ship Duff, with captain Wilson; and while on our return, at night-fall, we sang, in our boat, upon the water, "God moves in a mysterious way—his wonders to perform," &c., these fathers of the Polynesian church acknowledged that He had often thus dealt with them, and having found Him ever faithful, they had learned to trust in Him, under the darkest dispensations of Providence.

Oct. 17. Mr. Nott preached this afternoon to a congregation of about three hundred persons. At the close of the service, the bans of marriage were published between a young man and woman, who, having formed a strong attachment, desired to be united. A relative of the female, however, disapproving of the match, stood up, and forbade it. This brought on a short altercation between the parties. Some friends of the young man had objected in the first instance, but having been induced afterwards to consent, the young woman's friends determined to retaliate, and were not now to be appeased. The disappointed couple, therefore, in great affliction, were obliged to postpone their nuptials, till all who were interested should be reconciled. After public worship most of the people retired to the adjoining school-room, to attend a prayer-meeting, at which the queen and her sister were present. These personages are always accompanied by two soldiers, armed with muskets, wherever they go.

Towards evening we visited some of the plantations in the neighborhood of the king's house. Here we saw the plant, called *papa*, a kind of rush, the long spires of which are used in making the finest mats. The paper mulberry, called *onte*, grows in great luxuriance here; its bark furnishes

the material for the best native cloth. The stem is seldom more than an inch in diameter, rising to the height of six or seven feet, and producing a broad, rough, light-green leaf. We were shown a *ninii*, or press, by which the residue of the cocoa-nut oil is extracted, after the better portion has been drained off by the process formerly described. The bamboo-bottles, in which the oil is kept, are single joints of that cane, which hold from two to three quarts each. The oil is introduced by a small hole pierced through the partition at one end; when full, the aperture is plugged up, and bound over with the leaf of the *fara*, tied tight with *purau* bark. The palma christi, or castor oil plant, grows plentifully in these islands. It produces its berries, at the same time, in every stage, from small green clusters to full ripe ones; and frequently in the same bunch, the crude and the mellow appear intermingled. This seems to be the case, in some degree, with most of the fruit-bearing trees in this climate, which, being ever-green themselves, yield, contemporaneously and in succession, leaves, blossoms and fruit:—the vi-apple, and one other tree alone, being deciduous.

We called upon the church deacon, already mentioned as being a chief and judge under the king. When this man first embraced the gospel, he became an object of hatred and abhorrence to the idolaters. A party of these had once conspired to kill him, when he and a few other pious persons were assembled together, in the evening, for prayer. The ruffians came secretly upon them, armed with muskets, and levelling their pieces, were about to destroy the whole groupe at a volley. Their deliverance was singularly providential; the marked victims within knew nothing of the lurking assassins without, yet were the latter restrained from executing their diabolical purpose, by an influence, which (as they declared afterwards) they could not understand. Seized with sudden horror at the deed on which they had been so desperately bent, they threw down the murderous engines, and rushing into the room, confessed their guilt. The Christians received them with so much kindness, and so freely forgave them,—thus heaping coals of fire upon their heads,—that they were utterly overcome, and went away promising never to molest them again; and they kept their word. Two others, however, who had professed the Christian faith, were called to seal their testimony with their blood. Their persecutors having surprised them, and escape being cut off,

they meekly said,—"We know what you want. You may kill our bodies; our souls you cannot kill;—do your pleasure." They were slaughtered in cold blood, and their remains offered at the marae, in sacrifice to the idol-gods; but sacrifices of every kind, to "the abominations" of Eimeo, were soon after abolished for ever.

Oct. 18. Wishing to visit a marae once held in extraordinary veneration, at the distance of seven miles westward, we sent to the king to request the loan of a suitable canoe. One was immediately sent, with a sufficient number of natives to paddle it to the desired spot. On our way we touched at two small *motus* (incipient islands) composed of coral rock, and scarcely above the level of high water. On these, the *aito* (the iron-wood of Europeans) grows in great luxuriance, entirely covering the surface, and presenting the appearance of a forest upon the sea. Each of these islets is about a mile and a half in circuit, and distant half a mile from the coast of Eimeo. Some rabbits have been turned loose upon one of them, in hope that they may breed there.

The wind being contrary we landed before we had reached the marae, and walked thither along the shore. Here we passed a spacious chapel (itself formerly a marae), where had been held the annual missionary meeting for the adjacent islands, in May last. On that occasion, three thousand persons were assembled. This building is famous for having been the rendezvous of the Areois. Here they celebrated their horrid excesses; and here the doom of thousands, when hostilities were meditated, had often been decided by the auguries of the priests. This structure, in the native style, is two hundred and ten feet in length, forty-five wide, supported by seventy pillars at the sides, and having nine others within, placed along the middle, to support the ridge-tree. When the glorious revolution took place, the king transformed this haunt of all that was unclean into a Christian sanctuary.

Thence we proceeded to the great marae, or rather assemblage of several maraes, built on a projecting point of land; such situations often being chosen, as most conspicuous at sea, and most convenient for landing canoes. Near the sea, upon the very beach, is a large heap of massy stones, a hundred feet long, and twenty feet high. The side near the water is in ruins, many of the blocks having fallen down; the other side bears more distinct traces of its original con-

struction, several of the steps, or courses, of hewn stone, remaining entire. Adjoining are the dilapidated walls of two enclosures. In one of these the priest was wont to officiate, in a sitting posture, with his back resting against a huge stone, formerly erect, now prostrate. In this attitude he offered up prayers to the idol, which was placed at the opposite end. Fragments of carved ornaments in wood were lying about, mingled with the relics of hogs and fishes, once offered in sacrifice. At a short distance stands a second marae, nearly perfect. This consists of three steps, the front stones of which are hewn, having courses of rounded ones ranged alternately in layers with them. The summit is half the width and length of the basement; the interior has been filled up with coral blocks. A quarter of a mile from this stood the house of the gods. Here their images were deposited; but having been ejected, their dwelling has fallen into irreparable decay; stones, beams, and rafters are scattered over the ground, mouldering and overrun with rank vegetation. These hideous dens and dungeons of idolatry are surrounded by a gloomy grove of what once were sacred trees—the ati, aito, and others; beneath whose melancholy shades the rites of blood and the orgies of darkness were celebrated,—a spectacle for fiends to glory in, and from which angels, if they came nigh, would turn away and weep.

As we came away we met Tarahoi, a hoary-headed man, who had formerly been a prophet of Oro (the god of war). At this place Mr. Henry has seen him, in a fit of pretended inspiration, convulsed through all his limbs, distorting his countenance, and foaming at the mouth, like one verily possessed by an evil spirit. His oracles, uttered in unnatural ejaculations, were words of fate, and on them depended life or death, war or peace; kings and people being equally swayed by his mysterious counsels. Leaving him we proceeded to the residence of Arabu, the principal chief of Eimeo, who, though he was one of the last to yield to Christianity, has been among the first of its professors in every good word and work. He had prepared a bountiful refreshment for us; but, while it was setting out, presented us with cocoa-nut water, of which we took a welcome draught, after the morning's fatigue. A number of natives, meanwhile, came into the house, the whole floor of which was carpeted with handsome mats, in honor of our visit. We seized the opportunity of addressing the company, in earnest and affec-

tionate terms, on their eternal interests. They listened with humble and apparently sincere devotion. The entertainment, which was now brought in, consisted of an entire hog, smoking from the oven, borne by two men, who placed it on a tray upon the floor, at the side of a large wooden bowl, called an *umiti*, containing a baked fowl and bread-fruit. The table-cloth, consisting of purau leaves, was spread beside these dishes, before us (the guests), in a circular form, about four feet in diameter. After a blessing had been implored, a native carver, with a large knife, separated portions of the flesh, fowl and bread, laying them, in turn, before us; when we all ate and were satisfied. While we were enjoying this repast, we could not prevail on our kind host to partake of any thing with us. This is the custom of the country. Whatever is set before their guests is expected to be eaten by them, or taken away. Here was an ample supply, both for ourselves and our attendants, who gladly carried off all that remained. We staid so long with this hospitable chief, that night overtook us in our canoe, before we could reach home. But the evening was serene; not a breeze ruffled the lagoon, and the natives think nothing of striking upon sunken rocks in these still waters; when such an accident happens, they jump out, and heave the light bark over the obstruction, then spring back to their seats, and paddle away again, in perfect security—from fear at least. We arrived safe, but late, at the missionary station.

Oct. 19. In rambling among the rocks and coral reefs, we have found many objects of interest and curiosity, in natural history. The *poreho*, or cowrie, abounds in its numerous and elegant varieties. The *rimu*, a purple spunge, adheres to the corals, and looks beautiful under the water. Two species of eels are common here; the one about six inches long, and the bulk of a goose-quill; the other smaller still, with a mouth projected far beyond the head, at the extremity of a large snout. We remarked also the *nohu*, a description of toad-fish, five inches in length, thick and chubby in its form; with small eyes, sunk deep into its head, and just behind an uncouth mouth, which opens upwards. It has gills and fins, with a row of sharp spikes upon its back, and is assuredly one of the most loathsome things to look upon in the animal creation. It lies at the bottom of the water, and is so nearly the color of the sand as not to be easily discovered. This creature is the dread of the natives,

who sometimes tread upon it with their naked feet, which the keen prickles upon its back pierce deeply, and cause excruciating torture. A locked jaw, and death, are sometimes the results of being lacerated by this miserable little urchin, which happily is not common. Another plague to the natives is the *huruhurumau*, a crab-like insect, which also pricks their feet, and gives exquisite pain.—We found a brown-speckled gelatinous animal, having two horn-like projections on its head, and two below the neck; also two flaps, that double over its back, from which it ejects a purple fluid, when disturbed. Many small fishes, singular in shape and splendidly tinctured, play among the coral groves, or glide beneath the smooth lagoons.

This evening we attended the catechising of adults at the chapel. There were about two hundred present, young and old, of both sexes. They read in course, verse by verse, from the New Testament, and then explained their views of the meaning. These were generally correct, and where erroneous, it was the business of the missionaries to set them right. They are exceedingly docile, and receive with filial reverence the instructions of their teachers.

Oct. 20. We ascended, to a considerable height, the mountain behind the missionary settlement, from which a commanding prospect of the adjacent reefs and winding shores is obtained. The rocks are a blue stone, of close and hard texture, containing a considerable portion of ferruginous matter; when exposed to the atmosphere, the metal oxydizes, and the mass assumes a deep-black color.

We received a present of fishes from Pomare. One of these, called *oirihumu*, is curious. It is eighteen inches long and half as many broad; the shape oval; the tail and fins yellow, with a border of black; strong and sharp teeth arm either jaw; besides which, it has a formidable defensive apparatus, both on the back and under the belly, namely, three sharp-pointed bones curving backwards, connected by a membrane; these the fish can raise for the annoyance of an enemy, or contract, so as to lie flat with the body, at pleasure. There are five rows, also, of short spires extending about the tail. It is esteemed delicate food.

Oct. 21. We had the usual Sabbath services, in the native and English languages. In the evening, Mr. Tyerman baptized the infant daughter of Mr. Platt, the missionary.

We have lately been told that, several years before the ar-

rival of our missionaries, some Popish adventurers, from Lima, in Peru, came to establish the Roman faith here, as had been done by their church throughout South America. They settled in Tahiti, where they built a commodious house, and enclosed the space about it with a strong fence, to protect their live stock of hogs and fowls. The natives, however, by one ingenious stratagem or another, contrived to rob them of every thing; by fish-hooks and lines catching the fowls, and by more violent means possessing themselves of the swine. At length, finding that the natives treated all their attempts to convert them with derision, and, besides plundering them of their property, continually harassed them with knavish pranks—on one occasion, alarming them with the apprehension that poison had been given to them, when they had been induced to taste of the *teve*, which blistered their lips as soon as they touched it—these unfortunate emissaries abandoned their project in despair, and returned home.

For many years our missionaries were used in the same reckless and mischievous manner; but neither mockery nor mal-treatment moved them. Enduring hardness as good soldiers of Jesus Christ, they *could not* be conquered, because they *would not* yield. These devoted men, so soon as they had gained sufficient mastery of the language, made frequent tours through the islands, publishing from village to village the gospel of the kingdom. They generally travelled two and two together; and when they arrived in a populous neighborhood, one went to one extremity, and the other to the other, inviting the inhabitants, from house to house, to attend at the appointed place. After thus collecting a small flock, and conducting them towards the central rendezvous, one of their reluctant recruits would make this excuse, and another that, to go into the bush, to call upon a friend, &c.; so that seldom more than ten or twelve could be mustered when the service began. Some of these soon deserted likewise, and the rest either made game of the preacher, or were themselves laughed to scorn by their profane neighbors. These would say to a deformed person, "Go, you hump-back, to the preacher, and he will set you straight;" or to a cripple, "Take your lame leg to the white man; he will cure it." For nearly twenty years, the missionaries bore reproach and shame, willingly, for the Lord Jesus; but it grieved their feeling hearts to see the same ignorance, superstition, lewdness and cruelty,

without diminution, prevailing among the heathen, as they found at their landing. Meanwhile, like their Roman Catholic predecessors, they could scarcely preserve any movable property from people who gloried in theft and roguery. One day, when a great quantity of linen and other apparel, which had been washed, was exposed to dry in the garden, some expert pilferers, by means of long bamboos, with fish-hooks at the end, abstracted every article, and escaped with the spoil, unperceived. The houses being open, like bird-cages, passers-by could see every thing that was hung up within; and they frequently had the boldness and the skill to make what they coveted their own. Mr. Nott, however, on one occasion, having preached a sermon to some of them, on the conversion of Zaccheus, the publican, the next day one of his hearers brought a gimblet, a second an axe, a third a hammer, a fourth a book, and other various articles—all stolen, and some of them long ago, from ships and strangers—the conscience-smitten culprits confessing their depredations, and promising amendment. This afforded some encouragement, and, indeed, it was one of the first satisfactory fruits of the labors of our brethren here.

Contrasted with by-gone times, in this respect, and in proof of the honesty of the people now, it may be mentioned, that a pair of gloves, which Mr. Tyerman had lost one night, upon the public road, were brought back to be owned the next day, by a young woman who had found them. We are not yet aware that any thing has been purloined from us since our landing. Many packages, brought from the ship, have been (from necessity) left out, night after night, under a shed, which is quite open at one end, and nothing has been missed. Let men of the world, in the exercise of ordinary candor, account for this change in the character of a whole people—not in one island, but in several—on any other ground than that of a pure and divine principle superseding a corrupt human one, wherever the gospel has been victorious over idolatry.

But the most formidable obstacle to the success of the missionaries, in their evangelical work, was the apparently indissoluble union of statecraft and priestcraft here; the civil and ecclesiastical offices, if not lodged in the same individuals, being confined to those who were interested in upholding both—force not being sufficient, without fraud, to hold even barbarians under their bondage. Justice and humanity were out of the question; nothing was too violent or too infamous to be

adopted, if it promised to strengthen or to increase royal or sacerdotal usurpations. The king stood at the head of all the chiefs on the one hand, and of all the priests on the other; consequently, these two bodies supported their common head, while he protected and aggrandized each in return, that he might secure his own ascendency. This crafty and cruel system kept the people in the most abject servility. Whatever the king, the chiefs, or the priests, required or commanded, none durst refuse or resist. If any one were so rash, he was marked out as a victim to be sacrificed to the demon-divinities, in whose name, and by whose sanction, all acts of oppression were decreed and justified. A poor fellow who had committed an offence of this kind, being aware of his danger, sought sanctuary on the premises of one of the missionaries, and so long as he remained within the enclosure, he was safe. Several months had elapsed, and the affair seemed to be forgotten, when the man ventured forth again. Within three days he was caught, and murdered. His body was carried to the marae, in a basket called *haape*, made of cocoa-leaves twisted together; such as the priests used in presenting human sacrifices (after they had been slain at a distance) to their atrocious idols, in whose presence the carcasses were hung upon the sacred trees around the shrine.

Though the king was supreme over the priests, as well as the chiefs, it is remarkable what power the former, especially those of Oro, who pretended to inspiration, sometimes affected to exercise over him. In their fits of fanatical frenzy, while delivering oracles, they would insist on the sovereign's implicit compliance with their mandates, denouncing the most dreadful judgments if he were refractory. One of these insolent impostors, on a certain occasion, vehemently urged Pomare to commence some horrid operations on the day following. The king hesitated, saying, "If it rains, we shall not be able to proceed." "The weather is in my hands, and there shall be no rain to-morrow," replied the priest. Next day, however, the rain descended in torrents till noon. Mr. Nott, who had heard of what had passed, went to the king, and pointing to the clouds, as they poured down the water, exclaimed, "What is this, king?" "What is it?—why, it is rain," answered Pomare. "But did not the prophet of Oro tell you that the rain was in his hands, and that there should be none to-day?" inquired the missionary.

"He did; but no doubt Oro is angry on some account," replied the king, evidently evading the consequence of such failure in the prediction. This circumstance, and other exposures of the knavery of the pretended prophets, no doubt, had their effect upon that shrewd and intelligent prince, when the eyes of his mind became once a little enlightened, to discern the fooleries and atrocities of the ancient superstition.

The following circumstance will tend to show how the chiefs, leagued with the priests, maintained their dignity in the eyes of the people. When a chief was seized with sickness, or when his wife bore him a child, the whole district was immediately laid under a restriction, which they called *rahu*. This was done by the direction of the priest, who sent a *poro* (a herald), dressed in green leaves, fastened round his neck, and hanging down to his girdle, to make proclamation, in these words: "Let no fires be kindled; let no food be cooked; let no canoes put to sea," &c. &c. So long as this prohibition remained, the people were obliged to go to distant parts of the island to prepare their victuals; nor was it removed till certain prayers had been made, and sacrifices offered at the marae. Meanwhile, if any one dared to violate the interdict, immediate death was the penalty.—The gospel was the fittest instrument to break such a yoke; and it *has* broken it.

Oct. 22. We have had a second interview with the king. He proposes to make an aquatic tour round the island of Eimeo, by short stages, for the benefit of his health. He came from his house, early this morning, in his canoe, and being unable to walk, appointed us to meet him at the residence of Mr. Bicknell, which is near the beach. His prime minister, Tati, waited upon us to announce his master's wish to take friendly leave of us before his departure. Accordingly we accompanied him to Mr. Bicknell's, where we found Pomare lying on a sofa, with his legs and feet covered as before. His breath was short; he often coughed, and showed symptoms of great weakness, as well as pain, from indisposition. He told us that he had given orders for all such things to be collected for us (curiosities of the country), as we might desire to take home on our return. We intimated that we should like to have the model of a canoe. He replied, "It is made long ago;"—meaning that it should certainly and immediately be done. He inquired concerning our plans for future operations; especially, when we

thought of making the tour of Tahiti, as he himself intended to return thither, after having completed his voyage round Eimeo. We explained to him, as far as we could foresee, our purposes in respect to cursorily visiting those windward, and also the leeward islands, in the course of a few months. He afterwards asked what o'clock it was, probably that he might gratify his curiosity with the sight of our watches; being fond of all such articles as display exquisite mechanical skill in their construction. He is said to possess many valuable watches of his own, and to have given no small number away among his chiefs. Having examined ours with much attention, he inquired if we had any spectacles. Mr. Bennet produced a pair, with green shades. Pomare put them on, looked through them, and seemed much delighted, but returned them very quietly. When we had left the house, however, he requested one of the missionaries to follow us, and propose an exchange of his own green shades, which were too small, with those of Mr. Bennet, which precisely fitted him. The request was, of course, readily complied with. Our audience, this time, lasted about an hour, and we had much reason to be pleased with the king's courtesy.

When we had returned to our friend's house, the queen, her daughter, and her sister, came in, to take leave of us, before commencing their journey with the king. They were all attired in the native fashion, with a cloth girt round the loins, and another thrown loosely over the shoulders. Their English dresses, it seems, are their robes of state, and for Sundays. They wore small bonnets, however, and shoes and stockings.

Two chiefs afterwards visited us. One of these, named Mama, is a man of great influence in Eimeo, and formerly was a prophet of Oro. He assured us, that although he sometimes feigned his fits of inspiration, to deceive the credulous multitude, yet, at other times, they came upon him involuntarily and irresistibly. Something seemed to rush through his whole frame, and overpower his spirit, in a manner which he could not describe. Then he frothed at the mouth, gnashed his teeth, and distorted his limbs with such violence that it required five or six strong men to hold him. At these times his words were deemed oracles, and whatever he advised respecting state affairs, or other matters, was implicitly observed by king and chiefs. However loath any person might be to admit the reality of Satanic possession,

in these days, all who have witnessed the fearful exhibitions of idolaters while affecting preternatural influences, or have conversed with such as have themselves been actually, or in imagination, under those influences—and who, after they have become Christians (when no doubt of their sincerity could be entertained), have declared ingenuously how far they had wilfully imposed upon others, or how far (judging by their present feelings and convictions) they have been themselves deceived by fanatic excitement, so as to have become the passive instruments of him whose business it is "to deceive the nations;"—would feel it very difficult to invalidate the pretension, though there is by no means sufficient evidence absolutely to establish it. Our visitor says that he never feels any thing of the kind now, nor has he ever been tempted in like manner since he embraced Christianity. These desperate impostors often threatened to kill the missionaries, whom, nevertheless, they dreaded as much as they hated. Often they could not bear the sight of those good men, and ran to hide themselves at their approach. The preservation of the lives of our missionaries in such a country for twenty years—always exposed and defenceless as they were, yet boldly rebuking sin, and inculcating righteousness—conduct calculated to rouse the vengeance of a wicked people, without fear of God or respect for men before their eyes,—may surely be regarded as a proof of the divine care of "the good Shepherd," who sent forth his immediate disciples as "sheep among wolves," with this maxim for their conduct—"be ye wise as serpents, but harmless as doves;" and this assurance for their comfort amidst trials—"the very hairs of your head are all numbered."—Matt. x. 16, 30.

The two chiefs who called upon us to-day, with many others, are about to accompany the king on his coasting voyage round Eimeo, and thence to Tahiti, to witness the event of his alarming malady; and to know, as they themselves informed us, his mind concerning the future government of his dominions. Pomare seems to be very generally esteemed by all classes of his subjects, who regard him as the greatest sovereign that ever reigned in these islands.

In the evening we walked along the foot of the mountain towards the king's house, where we had had our first audience with him. Hard by, observing a small cabin, composed of leaves and mats, about the size and shape of a gipsy-tent,

and open at one end, we inquired of the neighbors what it was; when we were answered that it was a *fare bure raa*,—a house of prayer, belonging to Pomare, into which he is accustomed often to retire, for secret devotion. It stands near the beach, is shaded by a few trees, and surrounded with a fence. We could not look upon such an oratory, for such a man, without deep emotion. The very grass that strewed the floor, on which he was wont to prostrate himself, seemed evidence of "some good thing found in him towards the Lord God of Israel."

Oct. 23. We have often been struck with the singular ingenuity displayed in the tatooing of the bodies and limbs of these people. No two are marked alike. Different figures and devices, according to every one's fancy, are imprinted upon their skins, with a regularity and beauty which cannot but excite admiration. In very few instances the face was tatooed; the chest, arms, loins, legs, and hands of the men were principally thus ornamented. The women are tatooed on the same parts, but more especially and curiously about the ankles, and over the foot as far as the toes. The rank of the individual might frequently be guessed by the quantity and character of these elegant delineations. We cannot learn that tatooing had any immediate relationship to idolatry, or any of its rites; there is little doubt that it was an artifice employed to enhance personal beauty, according to the notions prevalent here, as well as among other barbarous nations, with whom this usage obtains. As soon as Christianity was received, the practice was conscientiously abandoned. None of the young people are seen thus decorated, though some attempts have been made to revive the fashion in several of the islands. In fact, it is now looked upon as a badge of heathenism, and if openly resumed, in any district, would be regarded as a symptom and signal of revolt against the existing government, of which Christianity is the avowed basis. Tatooing was executed by professional artists, who travelled about the country for employment, and obtained ample recompence from their customers, in hogs, cloth, fruit, and whatever else they wanted. The operation was generally performed at the age of twelve or thirteen years. The whole was not accomplished at once, but at different times, as the patient was able to bear the pain and inflammation that followed every stage of the process. The instruments used were flat bits of hard bone, an inch

in length, and of different widths, from an eighth to a quarter of an inch. One edge of each piece was cut into fine, close spikes, like a very small-toothed comb; it was then fastened to a stick four inches long, as the head of a rake is attached to the handle. This being held between the fore-finger and thumb of one hand of the operator, and the indented edge struck gently with a piece of wood, held in like manner in his other hand, inflicted as many punctures in the skin as there were points in the instrument. The coloring matter was introduced with the strokes, the teeth of the bony tool being each time dipped into a preparation of soot, produced by the burnt candle-nut, collected in a small oven, and mixed with water to the consistency of cream. This coloring, in the olive skins of the natives, becomes an indelible dark blue; and where the tatooing has been well executed, the patterns resemble exquisite net-work, or delicate embroidery. It is remarkable, that though the parts which bear these impressions are liable to be affected with blotches and scars, like the rest of the body, yet, when the wounds are healed, the figures reappear on the sound skin, though sometimes a little distorted.

Oct. 24. The weather being favorable, we took leave of our friends, many of whom came to say, "*Iaorana*," "all blessings be upon you!" and at eight o'clock A. M. we put off in a boat for Tahiti. We were, however, soon compelled, by a cross wind, to land a few miles from the missionary settlement. The chief of the district not being at home, we were but scantily supplied with provisions by the poor inhabitants, who nevertheless made us welcome, and furnished us with the best cheer they could. The mosquitoes swarmed here, and were excessively troublesome; for we no sooner forebore driving them away than they alighted in great multitudes on our hands, and quite covered them, till we again destroyed or swept off the pestilent annoyances.

On the beach here there is a marae, built of coral blocks, twenty feet by twelve in length and breadth, and sloped from the ground like the roof of a house. It is less dilapidated than these forsaken structures generally are. We had often heard of the pious people of these islands retiring among the bushes, for the purposes of prayer and communion with God. To-day, we were happy to follow their practice, and under the shade of thickets or embowering trees, poured out our souls before Him who inhabiteth eternity, and whom we

found as verily present among the woody solitudes of Eimeo, as in temples made with hands in our own country—at the domestic altar, round which we have worshipped with Christian friends, or in the closet, at our own home, when we have shut to the door, and prayed "to our Father which seeth in secret." At our temporary lodging here, there was no division of the house into rooms, the whole being one open apartment, from end to end; so that, being obliged by continued adverse weather to spend the night in it, blankets spread upon the floor were our beds, while our boat's crew of natives slept upon the grass that strewed the floor, or in the open air without. There being a small chapel, Mr. Nott had previously preached to the few people that lived at hand.

Oct. 25. The wind having subsided, we re-embarked at four o'clock this morning, and by eleven in the forenoon reached Tahiti safe and well. We had scarcely landed when a strong gale began to blow, which, if it had sprung up a few minutes earlier, must have driven us many miles down the coast, westward, before we could have made shore. We reached Matavai in the evening, after having refreshed ourselves at Mr. Bicknell's, and been sumptuously entertained, by an aged chief, named Noauno, by the way.

Oct. 27. Feeling the necessity of having some rallying point, as well as store-room for our luggage and provisions, we had engaged a small house at Matavai, which being now conveniently fitted up for our reception, we removed into it from Mr. Nott's. It is a native dwelling, situated at the head of the bay, and near the river, commanding views of land and water of great extent on the Tahitian coast, with the graceful island of Eimeo reposing in aërial perspective, at the distance of ten leagues. On the one hand, about a stone's throw, a chapel of superior architecture, and large dimensions, is rising towards completion; on the other, a rich and productive orchard of orange, lime, citron, and tamarind trees, planted by the first missionaries. Near this stood their original residence, built by themselves, substantially, of wood and stone, but burnt down by the enemies of Pomare, in the first war against Christianity, which drove the king and our brethren from Tahiti, to take refuge in Eimeo.

The house which we have taken measures thirty feet in front, and is eighteen feet wide. The walls are of purau sticks, placed an inch and a half asunder, so that to European constitutions it is airy enough. The roof slopes to within

six feet of the ground, and is thatched in the native style with broad leaves. The door is composed of a few rough boards, clumsily nailed together, and hangs upon leathern hinges, which have once been the soles of a pair of shoes. In front of this, on the outside, there is a small enclosure, formed of stakes driven into the ground, and so high as not very easy to be stepped over. This is to keep out the pigs, which would otherwise visit us in our dwelling, with as much freedom and as little ceremony as the people themselves. At some points, boards, and at others, mats, are attached to the walls to keep out a little of the wind and rain. We, however, shall find it convenient to line the inside with cloth, to prevent being continually overlooked by curious eyes, hundreds of which are daily peeping and prying around us. The interior arrangements are open-work partitions, like the extreme walls, forming a bed-room and also a place for stores, at each end, with a spacious drawing-room between, carpeted with long grass. Two canteen tables have been lashed together to form one; boxes placed upon each other are our seats, but not much to be depended on, as their crazy support is very apt to be withdrawn if slightly overbalanced. Our landlord's old bedstead, a number of casks, and other lumber, furnish one side of this grotesque apartment. Our own iron bedsteads were at first placed on the floor, but we were then so liable to be invaded by armies of fleas, peopling the grass with which the floor was strewn, that we were obliged to raise them on stilts, to a height which made the evil of climbing into bed only less than the evil of falling out might have been. Even this precaution did not prevent our besiegers, the fleas, from storming our nocturnal citadels; it only put them to a little more trouble in scaling the outworks. But we had multitudes of assailants in the air as well as on the ground; from these (the musquitoes) our lawn curtains proved a sufficient defence, when we had once excluded the enemy from within, and drawn them round our beds.

When we commenced housekeeping, we each engaged a native man-servant to wait upon us, cook our victuals, carry us across fords, and help to manage the boat when we had to sail from one place to another. But, however humble our dwelling and scanty our accommodations, we envy not kings their palaces nor great men their splendor. The presence of God, not visible but felt, hath hallowed and blessed our frail tabernacle, which we dedicated to Him from the hour

that it became our abode. Here it is our duty and our happiness to serve Him, in that cause to which He has appointed us. Though our slightly wattled dwelling could have afforded no security against violence, we needed none; shelter from the elements was all that we wanted. Hither, during the intervals of visiting, and after the fatigues of the day, we retired for privacy; and at night lay down in peace, fearing no evil, under the never-slumbering eye of Him that keepeth Israel; and amidst a people, lately savages, now Christians—Christians in their infant state.—On an island inhabited only by children, we should not have been more at home and at ease.

Oct. 28. (Lord's day.) While we were in the house, between the hours of divine service, many of the natives came in, with the frank familiarity which custom justifies here, and observed with quiet but intense curiosity all that we did and all that we had about us. One of them read a chapter from the gospel of St. Luke; they afterwards sang a hymn; and all behaved with the utmost decorum. Though it is not always agreeable to our notions of comfort to be encumbered with the presence of strangers, we must acknowledge that there is always so much good nature expresesd in their countenances, and such simplicity of manners among them, that it is impossible to be seriously offended with their inquisitiveness. They go into every room, and carefully examine what happens to attract their notice, but never remove any thing out of its place, nor even handle it.

Oct. 29. The Tahitians are very early risers. No sooner does the day begin to dawn than they quit their couches, and proceed to their occupations, beginning with their private and social devotions, for in every house there is family prayer, morning and evening. Whatever these islanders may have been, in their heathen state, they are not the indolent beings now which they were formerly represented to be. They do a great deal of work, but it is chiefly done in the early part of the day, while Europeans are in bed. This morning many had assembled about our house, between five and six o'clock, bringing different articles for sale. They were careful, however, not to disturb us. By seven o'clock our sitting-room was crowded. Our visitors brought a great variety of merchandise, to tempt us to barter;—such as hogs, goats, fowls, eggs, native cloth, pearl-shells, fishing-hooks (very ingenious and beautiful contrivances), lines, cor-

dage made of various materials, mats, bags, nets, calabashes for water vessels, sweet-scented oil, *umitis* (large wooden dishes), *penus* (stone-hammers), stools, spears, bows and arrows, &c. &c. We made various purchases by barter; knives, forks and scissors were in the greatest request, but European cloth would have been more acceptable, now that civilization is increasing their wants and their comforts, the former stimulating them to procure the latter by honest industry, and improvement in such arts and manufactures as they already practise, or are learning. Our house continued to be crowded, both within and without, till afternoon; and though the people ceased to importune us to buy their commodities when they saw us prepare for breakfast and dinner, yet many seated themselves on the floor, and witnessed with earnest attention our performances at both these meals. Though we could very well have dispensed with such spectators, yet we willingly indulged their harmless curiosity, in hope that they might be induced, by what they saw, to change their own ruder modes of feeding.

Among the wares offered for sale were mourning-bells. These are made of two large pearl-shells, loosely fastened back to back; when knocked against each other, they emit a singularly shrill noise, which may be heard at a considerable distance. These bells were used when a member of a family died, or when a chief was ill. In the latter instance, the priests went about at night, ringing these bells, making the most dismal noises, and uttering such intercessory prayers to the gods as follow:—"*Tahi tea;* have mercy!—*Tahi po tea;* have mercy, this night!—*Faa hoia mai to maru;* restore thy own servant!—*Eiatoa tenaia;* quench not his life!"—This lugubrious mummery was all deceptive and hypocritical, to impose on the credulity of the people. The crafty priests cared not for the chiefs, any further than as the chiefs were necessary instruments of extortion upon the vassals for the maintenance of idolatry. Every conceivable trick was resorted to for the acquisition of property; people, chiefs, the sovereign himself, were all fleeced to enrich the greedy hierarchy. The most valuable presents which the king received from England, or obtained from the captains of vessels touching upon his coast, he was generally compelled to offer to the gods. But these gifts were reserved for great occasions, such as the commencement of a war. Then were the royal treasures impoverished to enrich the maraes,

and render the deities propitious; the priests of course being the proxies of the dumb idols, and appropriating all the precious things either to their own use, or distributing them among their dependents and patrons; thus maintaining their influence over every class of the community.

Towards evening we walked out into the neighborhood. In one house we found twelve women diligently employed in beating out cloth from the bark of trees, keeping up a regular stroke, to a tune, with their wooden hammers. In the midst of this den lay a new-born infant, upon the floor, fast asleep. As we walked through the grass, our clothes, before we were aware, had become studded, nearly all over, with a small burr, called *piripiri*, which is so keen that it instantly adheres where it touches; and, piercing through the thinner parts of the clothing, scratches and inflames the skin. This little plant abounds every where, and is, in the vegetable world, what fleas and mosquitoes are in the animal—a vexatious companion.

CHAPTER VI.

Fishing by Torch-light—Valley of Matavai—Sufferings of first Missionaries—Rare Birds—Ora Tree, &c.—Basaltic Cliffs—Simple Method of producing Fire—Traits of Tahitian Character—Mode of Living—Administration of the Sacrament—Diseases of the Natives—Burial of a Child—Proper Names—Phosphoric Matches—Apprehensions of a Disturbance—Site for Cotton-Factory—American Ship in Matavai Bay—Account of a Plot once formed by Tahitians to seize a European Vessel—Providential Preservation of the Lives of Mr. Wilson and Mr. Bennet at Sea—The last Battle of the last Native War.

Oct. 31. Last night our house was surrounded and assaulted by depredators, who made repeated attempts to force an entrance, but were unable. The circumstance did not give us much uneasiness, the rogues being only pigs and dogs. We were much more annoyed by our enemies within doors—the fleas, which, in spite of our stilted bedsteads, obtruded upon us, and were so ardent and active that sleep was hopeless in such society. The fleas here are much smaller than those in England, and are so nimble that it is next to impossible to catch them. They breed in the herbless sand, and shelter in the grass that covers the floors of the houses; happily, the light clothing of the natives affords these vermin little cover for hiding themselves.

Several women, accompanied by a man, were engaged this evening in catching fish, by torch-light. They first made a dam across the stream, of the branches of trees, close twisted together. In this three openings were left, through which the water was allowed to run. At each of these one of the party was stationed with a net, which was held in such a manner that scarcely a fish could pass without being entangled. Two others, with their torches, made of dry cocoa-leaves, commenced operations at some distance above; the one on this side of the stream, the other on that, walking slowly, and striking the water with part of the leaf, to drive the fish downwards into the nets. By this simple contrivance a large draught was taken.

Clocks are not yet common in Tahiti, and but few of the people have watches. It is very difficult, therefore, to convey an idea of the exact time when any thing is to be done. We wished to have an early breakfast to-morrow; our old landlord told the servants to bake some bread-fruit for us; he then imitated the crowing of the cock, signifying that it was to be ready when the cock himself should make such a noise in the morning. This venerable man is unwearied in his endeavors to accommodate us. He learned to read and write at an advanced age. This evening we were singing some Tahitian hymns, with the people who came to see us, when he produced a hymn-book, transcribed by himself, in a legible hand, from a printed copy. The impression first issued was so inadequate to supply the eager demands, that many persons were at the pains of thus writing out the hymns for their own use.

Nov. 1. This morning, accompanied by the Rev. Messrs. Wilson and Jones, we set out to ascend the valley of Matavai. This valley lies north-west and south-east. Towards the sea it opens into a rich champaign of considerable extent, covered with groves of bread-fruit and cocoa-nut trees; while, inland, it grows narrower and narrower, trending like the curvature of the stream that winds through it. This stream has a considerable fall in several places; the bed consists of large black stones; the width varies, but is generally about twenty yards. The base of the high mountains, on both sides, occasionally comes down to the edge of the water, so that we had, from time to time, either to ford it, or submit to be carried across on men's shoulders. In one part of our progress, we took off our shoes and stockings, and walked

about a mile barefoot, having to cross the stream six times within that distance. In this short exercise we learned to sympathize with our elder missionaries, who for many years were wont to travel barefoot over the stony tracks of this mountainous and uncultivated country, preaching the gospel wherever they could persuade a few natives to listen to them —though that was often with scorn and derision. Sometimes, when they had to cross great breadths of burning sands, they used to furnish themselves with bundles of foliage from the adjacent woods, and, laying down a green leaf at every step, they set the soles of their feet successively upon these cool, soft patches of carpeting, and thus escaped the blistering effects of treading upon a soil that resembled hot ashes concealing half-extinguished fires. Recollection of the hardships of these faithful men, while they thus trod their painful way over gravel that cut, and sand that scorched, their feet, in miserable worn-out vestments, and often scantily supplied with food,—humbled us by comparison with our easier cross and lighter load; while it endeared them also to our affections, as those to whom it was given not only to labor but to suffer for the sake of the Lord Jesus.

The mountains on either hand rise abruptly and to a considerable altitude; their sides are generally clothed with trees and bushes, which overhung our heads as we went, and closing or opening the scene of sky and valley, frequently presented the most singular and pleasing pictures. In several places the crags towered perpendicularly from the bed of the current, to the height of five hundred feet and more, decorated with trees and shrubs, which, starting out of the fissures in their bold faces, seemed to grow in air, suspended and supported of themselves. From the tops of these huge masses of rock, which are but the basement-story of the stupendous superstructure of mountains, the upper eminences sloped to a fearful elevation beyond, and appeared to hide their sunny peaks in the deep-blue firmament. Throughout the whole valley there are objects of grandeur and awe that overwhelm the beholder and defy description. Some years ago, part of an adjacent cliff slid down to the bed of the river here, and dammed up the channel, till the water had spread into a broad pool, which threatened, when it should burst by accumulation, to devastate all the lower lands. The terrified inhabitants expected to see their dwellings, plantations, and all they possessed, borne onward into the sea,

while they had no power to avert or restrain the calamity. Providence, however, so ordered, that the water gradually made its way through the looser materials, till the leakage had slowly opened a moderate vent, through which the whole body drained off, without doing any further injury.

The stones distributed through the bed of the river correspond with those of the adjacent rocks, being chiefly a coarse breccia or pudding-stone, composed of blue rag and chert in brown clay; the material is exceedingly hard, and resembles the substance of Roman walling found in our own country. Some of the porous blocks contain small quantities of iron pyrites, and occasionally minute sparks of silicious crystals in the cavities. The *mouroa*, a tropic-bird, was occasionally seen flying from point to point, at a vast height in the narrow sky, between the opposing cliffs, in which it builds its nest. We observed also the *otu teatea*, or white crane; and the *opia*, which resembles the swallow in shape and habits; but the tail is short and not forked; the body is of a glossy blue, the wings, tail, and head dusky brown, and the bill yellow. It often swept by us, in its pursuit of flies, low along the ground, or following the course of the river. Lizards of various kinds, from four to five inches long, were numerous in our path; their bodies generally brown and speckled, with blue or green tails. They are harmless and vivacious, but slunk under cover at our approach. The brown libellula, or dragon-fly, abounds here. Black flies, like those of England, and mosquitoes swarm every where.

We passed a remarkably large tree, called *ora*, of that species from the bark of which the natives make a valuable brown cloth; the leaf is shaped like that of the laurel. This specimen, at its root, measured nearly forty feet in circumference. The upper part of the stem divided itself into two lateral branches, extensively ramified, while the bark, from the ground to the head, was thickly mantled with ferns and parasitical plants. The vi-apple, in this valley, flourishes amazingly. The lower part of the trunk is curious, expanding into five or six flat buttresses, admirably adapted to support the wide-spreading top. We found the *tara papa*, or pine-apple, growing wild, on which the rats feed deliciously. The *ape*, a plant of the arum species, springs up here to a great size. One of its broad, deep-green leaves, carried over the head, is a sufficient shelter from rain or intense heat; and these were so used by the natives, who, when they first

saw the European umbrella, naturally called it *fareraauape*—from *fare* a house, *raau* a leaf, and *ape* the above-mentioned plant,—the arum-leaf-house.

As we advanced up the valley, the sun shone with great strength, and we found it a fatiguing journey to the point at which we aimed. At length we reached the object (called by the natives pihaa), a singularly fine basaltic cliff, with the rivulet flowing at its basis, from which it rises almost perpendicularly, to the height of two hundred feet, by three hundred in breadth. Above, it is covered with dark earth, fragments of rock, and towering trees. The whole mass is columnar; the pillars being irregular pentagons, the sides of which vary from five to eight inches in width; and all the pillars stand close to one another without adhering. There are no joints, nor natural divisions in the shafts, from the bottom to the top; though in some are seen casual fractures, which cross the diameters at different angles, evidently occasioned by external injuries from falling substances, as those columns which are not exposed to similar injury from above are perfect. This magnificent breast-work stands nearly perpendicular, with a slight inclination towards the south-east. But the most singular feature of this basaltic formation is presented on that quarter which is highest up the stream. The columns there descend from the same elevation with the rest, and are parallel to them, till within twenty-five feet of the water, where they swerve into a graceful sweep, or segment of a circle, of which the diameter might be forty or fifty feet. The shafts of this curved part preserve their exact juxta-position to each other, and have been as entire as the upright ones, though now they appear considerably more shattered, by fragments of rock precipitated from the top. The whole bulk consists of hard compact basalt, of a dark-blue color, much resembling many of the beds of trap-stone in Europe.

On the contrary bank of the river, the rocks are so intricately overgrown with underwood that it was too difficult for us to ascertain whether they were of corresponding structure; but about a quarter of a mile higher up the current, the basaltic form was apparent on both sides. There the clustered columns are lying in almost every conceivable position with respect to each other, yet all in so regular a state as to imply that they have not been disturbed since their first arrangement, by whatever means that may have been produced.

A heavy shower of rain hastened our departure, after some

time spent in beholding and admiring this stupendous work of almighty skill. On our way home, we had an opportunity of observing the simple and ingenious process by which the islanders obtain fire. A man took a piece of dry purau wood, twelve inches long, and two thick. With another stick of the same tree, sharpened to a point, and held with both his hands, at an angle of about 45°, he rubbed the former gently, as it lay on the ground, till he had scratched a groove in it several inches long. Then, continuing the same operation, but pressing the point harder upon the lower piece, and increasing the velocity of the motion, some brown dust was soon formed within the groove, and collected at one end. In a few seconds smoke was apparent, and the dust was ignited. The spark was then immediately conveyed into a finger-hole opened in a handful of dry grass. The man blew upon it, and, waving the tuft in the air, the grass was quickly in a flame. The whole experiment did not occupy more than two minutes.

Nov. 2. From an interesting conversation with Messrs. Nott and Wilson, this evening, we obtained the following information. King Pomare, though his power has long been absolute, has never intermeddled with the spiritual concerns of the missions, or of the Christian churches formed in his dominions. He was long ago baptized, but has never yet partaken of the Lord's Supper, nor sought admission to it, often saying that he is not a fit subject. In fact, he seems to have a dread of this ordinance, lest, by unworthily receiving it, he should incur the divine displeasure.

The Tahitians, in their heathen state, never forgot a benefit nor forgave an injury. In the last war between the Christians and idolaters, the latter, being vanquished, fled to the fastnesses of the mountains. A chief of the victorious party learning that, among the enemy who had thus escaped, there was a man who had shown kindness to himself in a former war, set off to find him, tracking the fugitive as well as he could from hill to hill, and thicket to thicket, frequently calling him by name, to the extent of his voice, imploring him to come forth, and promising him safety and subsistence. At length he found the poor fellow, received him under his protection, brought him from the wilderness to his own house, and there fed and treated him with the hospitality of a kind friend. Nor were instances of such gratitude rare. On the other hand, their revenge was implacable, following its victim

from island to island, or waiting from year to year, till it could revel in his agonies and exult over his death. Christianity has confirmed what was good, and extinguished what was evil, in the habits and dispositions of these people. They love as brethren, and they can forgive, as they pray to be forgiven. This was signally exemplified in the war above alluded to, which was conducted without ferocity, and in which, for the first time, mercy was shown to the vanquished. The Christians conquered by their valor, but they triumphed by their forbearance. Neither plunder, nor violence, nor massacre followed the defeat of their foes; and the latter, astonished at this new thing in the islands, were soon induced to submit to such magnanimous conquerors.

The ancient wars of this people were horribly destructive—when the weapons were slings, spears, clubs, &c.—and the conflict was decided, man to man, at close quarters. The greater part, on both sides, often fell; the prisoners were butchered in cold blood; and those who fled to the mountains were hunted down and slain, like wild beasts. Since they have procured fire-arms from European visitors, and learned the use of them, the slaughter on their battle-fields has not been so great in proportion as formerly. The gospel of peace, however, has abolished all wars in those islands which have cordially received it.

Nov. 3. Several persons brought us presents of fruit, this morning, among whom was a female chief, whose husband is "a man of low degree." Such unequal matches are frequent, but they affect the condition of neither; the woman retains her rank and authority, but does not exalt her partner to an equality with herself in these respects. The children of such marriages, under the reign of idolatry, were always destroyed at their birth, as being degraded by the inferiority of their father. Now all children are not only spared, but tenderly nourished and trained, by both parents, who are affectionately fond of them. Yesterday we saw at the church-meeting a woman, who is now regarded as a pious character, who, "in her times of ignorance," had killed eight of her offspring with her own hands. What ought to be our detestation of a system which thus outraged nature in her dearest charities! What our admiration of that religion which proposes to reclaim the beings whom that system had perverted—and which *has* reclaimed them, in hundreds, yea, thousands, of instances!

This afternoon our kitchen took fire, and the whole fabric was quickly consumed before our eyes. The loss was not great. Our provisions are dressed, at a short distance from the dwelling, under a wide-spreading purau tree. A fire is made on the ground, and, to prevent its being extinguished by a sudden fall of rain, a few large leaves were formed into a kind of roof, which was suspended by a string fastened to an over-hanging branch. By some accident the flames caught this awning; in an instant all was in a blaze, and a few moments afterwards all in ashes. Few are our wants in this happy land, and they are easily supplied; in no part of the world, probably, with less variety of materials for providing the comforts of life, are the latter more accessible to every body, in all places and circumstances. The evils of wealth and poverty are scarcely known, where hogs and fowls are all that are needed for animal food, and wholesome fruits may be plucked from almost every bough; while, to build dwelling-houses, frame vessels to navigate the ocean, and furnish clothing suitable to the climate,—the wood, the bark, the leaves of trees, self-planted, or improved with small culture, abundantly suffice.

Nov. 4. Being sacrament-day, we partook, for the first time, of this ordinance, with our brethren and sisters from among the gentiles. We had the privilege of carrying the elements to the communicants, and were deeply affected to observe the becoming solemnity with which they were received,—in some cases, with tears, and with trembling. From the devotion which was manifested, and the great care taken by their pastors in receiving candidates to the Lord's table, there was good cause to hope that those who here commemorated the dying love of their Redeemer were worthy, however little they might seem in their own eyes. There were sixty-five natives, men and women, present. All who have been baptized are candidates for this ordinance; but none are admitted till the missionaries are fully satisfied of the sincerity of their professions, and the reality of their religion, by the consistency of their conduct and conversation. Among the communicants, this day, was a man who had been a priest and a prophet of Oro, the god of war—and not the Mars only, but the Moloch of Polynesia—so cruel and abominable were the rites with which that representative of Satan was worshipped. This votary, however, once so honored and enriched by his office, when he felt the gospel as

the power of God, renounced his distinctions, forsook the craft whereby he got his wealth, and became, so far as man can judge, a sincere and humble disciple of the Lord Jesus. The fact and evidence of this, and many a like conversion, cannot be doubted by infidel or gainsayer; the common daylight reveals these; and God, who knoweth the heart, we must believe, will show, in his own time, that, in the majority at least, the changes were not less real and spiritual than avowed and apparent. How delightful it was to us to witness such a company as were assembled this day, in such a place, words cannot express. Their whole behavior in the house of God corresponded with that of an old-established congregation; and their appearance was that of respectable people, according to the peculiar habits and manners of their country; modesty, cleanliness and neatness characterizing their deportment, their persons, and their apparel.

In the afternoon we were present at the catechetical instruction of the children, by Repaparu, a chief who lives in this vicinity. There were a hundred and four of these little ones assembled round the patriarchal teacher; among these we observed but one who had any personal defect; the rest were healthy and cheerful, sound in mind and limb. The sight was beautiful, but its moral aspect was yet more so to the eye of faith, at once seeing and foreseeing the effects of Christianity thus supplanting paganism on a soil which the latter had cursed with thorns and briers, through unrecorded ages past.

In the evening we distributed medicines for the use of men, women and children, who came to us, afflicted with a complaint (very prevalent just now) which occasions great difficulty of breathing, but which soon gives way to such simple remedies as we may venture to recommend. Mr. Nott says that he remembers several occasions when epidemic disorders have visited these remote regions, brought by strangers from the other side of the globe. A grievous ulcer, at one time, was thus introduced, which spared neither chiefs nor people, nor the missionaries themselves; and a canoe coming hither from the leeward islands, while this plague raged, took back the infection to their shores. It does not appear that the children here are subject to such infectious disorders as prevail in Europe; the small-pox, measles, hooping-cough, croup, &c., are unknown. Scrofulous complaints are common, and make shocking ravages. There are a few

lepers; we have seen one in attendance on the king; his skin is white, covered with a scaly scurf, and exceedingly unsightly; his hair and eye-brows are of a flaxen color, and his eyes very tender. The disease is not considered contagious. Consumptive cases occur, and cut off many of the young.

Nov. 10. The corpse of a child was interred this morning, according to the Christian rites now observed here. The coffin, shaped as in England, was neatly covered with white native cloth, bound about with cinet. While borne on the road, a mat, for a pall, was thrown over it, but when set down at the grave-side this was removed and spread on the grass. The missionary (Mr. Wilson), having read a chapter from the New Testament, prayed, and delivered a brief discourse. The coffin was then let down into the ground, by slips of purau bark, which served for cords, and the mat, folded up, being spread upon it, the earth was thrown in, and the grave closed. What seemed to us remarkable was, that the father himself assisted in depositing the remains of his offspring in the dust, and was the first to begin filling up the opening by pushing the earth into it. This, however, he did with affecting solemnity, though not a tear rose in his eye. The mother was not present.

We have learnt that there is no class of names here appropriated exclusively to either sex. Parents give their children such as they please, which are often chosen from local or incidental circumstances, and are sometimes absurd enough. Thus there is *a boy*, in this neighborhood, who is called *Vahineino*, which means *a bad woman;* also a girl, *Taata-maitai, a good man.* Children do not take the names of their parents, and each person has but one at a time; this, however, he may change at will, and go by ten or more in the course of his life; but formerly no one durst appropriate that of the sovereign, which would have been death; and so sacred was this prohibition that if there were a slight resemblance only, between a subject's name and the king's, the former must be abandoned. Hence we have never met with either person or thing called by any sound at all like *Pomare.* As this proscription extended to the whole family of the Arii, or blood-royal, and also to the principal chiefs, the names of their vassals and inferiors, nay, those even of plants and animals (to avoid desecration), were wont to be changed when any of the privileged order received at birth, or afterwards

adopted, similar ones. In their heathen state, the designations which many persons bore were such as characterized the national impurity of manners and grossness of mind. Christianity has, in this respect, wrought a happy reformation; the missionaries, of course, refusing to acknowledge any convert or baptize any child by an improper name. The king's name, and his alone, is still regarded as forbidden to the multitude, though respectable people are said to forbear using it from reverence to their prince rather than regard to any assumed monopoly on his part. This is the only trait of a savage custom left, which we have yet found in these islands, and at any rate it is a harmless, though not an insignificant one, when regarded as the last memorial of a tyranny passed away which reached the very names of the slaves upon whom it was exercised.

Nov. 6. This evening, after the missionary prayer-meeting, many persons followed us to our home; when they had sat awhile they informed us that they were come to see some fire-works, which they had heard we could show them. At first we were quite at a loss to guess what could have given rise to such a report, till recollecting that, yesterday, we had tried some phosphoric matches, which we had brought with us, we concluded that these must be the fire-works of which they had been told. Accordingly we gratified the simple people exceedingly, when we exhibited the process of lighting a few such matches by introducing them into a phial containing the chemical preparation for that purpose. Repaparu, the aforementioned chief, coming in, stood astonished, as at the performance of a miracle, when he witnessed this well-known experiment. Being invited to dip a match himself, he held the apparatus at arms' length, and tremblingly complied. He succeeded, and was delighted with the result; but his success could not embolden an ancient warrior, one who had fought many a battle, and faced the greatest dangers in the field, to touch the phial, or even to come near it; he was panic-struck at the mysterious spectacle of light coming out of darkness, though the simple method of producing fire by the friction of two pieces of wood, among his own countrymen, is, in reality, much more curious and surprising to the eye of an intelligent stranger. Frequently, when the natives examine our various articles, which may be new to them, they exclaim, "wonderful Britain!" Last night we put together a French lamp, and lighted it, where-

upon our old landlord, overpowered with amazement, cried out, "*Tahiti ino!*" "*Beretané maitai!*" "Tahiti bad! Britain good!" Unwilling that he should feel any prejudice against his own country, which we saw was rising in his mind, we replied, "*Aita; Tahiti maitai,*"—"No; Tahiti is good."

Two grasshoppers were brought to us;—the one called *vivi*, of a delicate straw-color, an inch in length, but more slender than the English insect; the antennæ also are longer; the other a small green one, half of the size of the former, and more compact in its proportions. There is a remarkable paucity of all kinds of animals in this part of the world, except of fishes, whose varieties as well as numbers are very great.

Nov. 7. We went to the chapel this morning to see the schools. That for adults commenced at six o'clock with singing and prayer. There were between two and three hundred present, whose names were called over, each answering to their own. A chief superintended the lessons; the people read one to another, some in elementary books, others in the scriptures; many with great fluency. At the end of an hour they went away, when the children came in with their teachers. This attendance also lasted no more than an hour. The portions of time devoted to instruction are necessarily short, but adapted to the circumstances of the people, who, having been unaccustomed either to close mental application, or personal confinement, would be wearied by longer exercises. But these brief seasons often recurring, and the minds of the learners, both old and young, being quick of apprehension, and their memories tenacious, they make surprising progress.

Intelligence has just been received from Eimeo, that the king is worse—indeed, in imminent danger. Should he die at this time, it is apprehended that there may be a serious struggle among the chiefs of this island for the ascendency; jealous symptoms occasionally appearing. Should such a convulsion take place, neither our property nor our lives would be very safe, in the reaction, or rather the resurrection, of heathenism, which is not dead, but sleeping, in the hearts of the unconverted; for we cannot forget that the *profession* of Christianity is *not* Christianity, however happily influential in restraining evil it may be under ordinary circumstances; but in the "time of temptation," what can be

expected from those who "have no root in themselves?" Our fears, however, may be groundless, and arise from our inexperience of the *improved* character of the whole people, and the *regenerated* character of a great many, who constitute the Christian churches among them.

Nov. 8. We were presented with a bunch of bananas, of extraordinary size, weight, and number of fruits; of the latter there were two hundred and fourteen, most of them full grown. It was as much as the strength of one of us could accomplish, to lift this single cluster from the ground.

Several chiefs called to take leave of us, being about to sail for Eimeo to visit the king. It is supposed that, in the event of his demise, Tati, his prime adviser, will assume the regency, as guardian to Pomare's son or daughter, both of whom are children. This chief, though an able and worthy man, is not generally beloved, as he is suspected to be inclined towards arbitrary measures in the administration of state affairs, to which the people, having now tasted the sweets of enfranchisement, are resolutely opposed. "The Lord reigneth; let the earth rejoice, and the multitude of the isles be glad thereof." This is our assurance of hope.

Messrs. Armitage and Blossom came, this afternoon, to inform us that they had examined and approved of the station which had been pointed out for a cotton-mill, in Eimeo. The chiefs of that island were very anxious that the manufactory should be established there, and had offered to build suitable houses, &c., if it were so determined. Pomare, too, had said that he should not prevent it, if we were in favor of Eimeo,—though both he and Manaonao, a principal chief here, had set their minds on having the first cotton-works commenced in Tahiti: the latter, fearing to lose this benefit to his district, had actually dispatched two double canoes, with forty men, who had taken possession of the machinery against Mr. Blossom's will, but under a plea of royal authority. On consulting with Messrs. Nott and Wilson, it was their opinion that it would not be well to thwart the king's purposes, because, unless the undertaking were countenanced by him, it would inevitably fail in the issue.

Nov. 9. We walked to the house of Manaonao, to settle the question respecting the cotton factory; and at his desire we visited several places in his district of Pare, but found them all equally ineligible, there being no fall of water from any source of sufficient power to be applied to mill-work.

The old man was much distressed by our unfavorable report, and requested us to explore another water-course, at a place called Pirae, where there is a small village, with several considerable buildings, unoccupied, which might be turned to immediate use, if the settlement should be made there. This site appeared to all of us preferable to any other that we had seen, and if the plan must be tried in Tahiti, we agreed that this should be the place. The chief was now as much delighted as he had been before disheartened; and he issued orders for the workpeople to begin, forthwith, to put the standing tenements in repair, at his own expense, for the present accommodation of Messrs. Armitage and Blossom.

In the bed of one of the currents which we traced, we found a black shell, resembling an English snail's, in size and shape, but having six sharp spines, like those of a thorn, growing round it in a spiral form, from the centre to the circumference.

Nov. 10. Early in the afternoon, a ship was descried in the offing, and by six o'clock she cast anchor in Matavai bay. She proved to be the General Gates, captain Riggs, an American, in the seal-fishery, three years from home, but unsuccessful, having taken no more than eleven thousand seals, when seventy thousand were wanting to complete her cargo. The captain had touched, a few days ago, at Raivavai, or High Island, where, having detected a native in the act of stealing a musket from his boat, he attempted to recover it, but received a blow from a sabre (which the savage had concealed) that had nearly cost him his life, having cut through his hat. This island acknowledges the sovereignty of Pomare, who had visited it, some time ago, and left two Tahitians there to teach the inhabitants the truths of the gospel. In the affair just mentioned, the captain was about to take vengeance upon the natives for the affront which he had suffered; but the Tahitian missionaries interposed, and made peace. Captain Riggs speaks well of the people generally, who have abjured idolatry, and embraced the doctrines of Christ. Instances have not unfrequently occurred, in which the missionaries at Tahiti have prevented the commanders of foreign ships from committing, or sustaining, injuries. Once, in war time, a party, under some provocation, had declared that they would seize the first vessel which should arrive on the coast. Mr. Nott, then residing with

the king, who was a fugitive from his own island, in Eimeo, heard of this, and determined, if possible, to prevent it. He therefore wrote a letter to warn any captain, who might arrive, of the desperate design. It was a matter of no small difficulty to find a trust-worthy messenger, who would watch the opportunity, and deliver the caution in time to obviate the danger. By the advice of Pomare, a native of the Pomotu islands was selected for this service. The letter was given into his charge, and he was directed to go and reside among others of his countrymen, at Matavai. It is said that, notwithstanding he acted with the utmost discretion, he was suspected by the Tahitians; however, he proved true to his employers, and by good management contrived to secrete the letter till the opportunity of using it came. At length, His Majesty's ship, the Hibernia, captain Campbell, appeared, and anchored in the bay of Matavai, for it was not in the man's power to get on board before she came in. The natives immediately put out in their canoes, and, being welcomed by the crew, soon crowded the deck. They were headed by the chief of Pare, who was to conduct the execution of the plot. To throw the captain off his guard, this chief presented him with a large roll of native cloth, and behaved with the greatest semblance of good will. Two or three days were necessary to complete the preparations for the capture. When the crisis arrived, the chief of Pare gave the signal of attack; but the chiefs of Matavai, who were leagued with him, perceiving that there were more of his people than of theirs on board at the time, and fearing that these would get the greatest share of the plunder, tacitly forbore to act. This, providentially, caused the delay of another day. Early the next morning, the Pomotu man, finding part of an old canoe on the beach, with perilous resolution hazarded his life in it, and was able to keep it afloat till he was received on board of the British ship. Proceeding instantly to the cabin, where the captain lay asleep, he awoke him, and presented the letter. A favorable breeze was blowing, and the vessel was soon under weigh, and out of reach of danger, either from the natives already on board (including the chief of Pare), or the multitude of canoes that were putting off from the shore to join them, and carry the design into effect. Enraged by this unexpected failure—the occasion of which they instantly perceived—the Tahitians on board rushed towards the cabin to murder the man who had given the strangers

the hint to escape. The captain, however, protected him with a loaded pistol, which kept the assailants at bay, and they were presently all driven overboard, and picked up by their companions, in canoes, as they swam for their lives towards the harbor. Captain Campbell immediately sailed for Eimeo, where he waited on Mr. Nott, and gratefully acknowledged his very considerate kindness, to which the preservation of the ship and crew appeared to be owing.—The same captain had an armed schooner on her way to Tahiti, the arrival of which was expected in a few weeks. He therefore left a boat's crew at Eimeo, with directions to keep a good look-out to prevent that vessel from proceeding to Tahiti. The men failed in this duty, from neglect or accident; the schooner reached its appointed destination, and was immediately boarded, stormed and plundered by the savages. One man was killed in the conflict; the rest of the crew, though overpowered by numbers and taken prisoners, eventually made their escape to Eimeo, and the schooner was afterwards recovered.

Nov. 12. We have agreed with captain Riggs, of the General Gates, to convey us to the leeward islands, which he intends to visit, and whither, but for this favorable opportunity, we had not expected to be able to go before next spring.

A man from the Pomotu islands having died yesterday, we went to see the funeral this morning. The coffin was one end of an old canoe; the corpse was covered with a piece of coarse red cloth, and tied down with a cord. Two of the deceased's countrymen dug the grave with the broad ends of two old paddles. His wife sat beside the coffin on the ground, while the earth was thrown up. She did not appear at all disconsolate, but joined in conversation, and even in laughter, with the company around her.

In the afternoon, wishing to visit captain Riggs, to agree upon the terms of our passage, we went, accompanied by Mr. Wilson, down to the beach to look for a conveyance. The ship's boat had not come on shore, and we saw no canoes at hand, though there were many out of call round the vessel. At last we found a small canoe lying under the shade of some pandanus palm-trees, and not far from the water's edge; but there were no able-bodied natives near the spot to paddle us, all the men being gone to the mountains to procure food, or to the ship for traffic and curiosity. Sev-

eral mothers with their children having followed us, we asked a woman and a boy if they could row us to the ship. They readily answered, "Yes, surely we could;" "but," said the female, "no woman is *now* permitted to go out to any ship that comes here, as they used to do." The missionary, however, under the peculiar urgency of our circumstances, granted her a dispensation in this case. Thereupon we dragged the canoe to the water, and shipped ourselves into it with no little difficulty, on account of the narrowness of the vessel, and its extreme liability, from lightness, to be upset by the smallest derangement within. The woman and boy took their stations fore and aft; Mr. Tyerman sat near the head, next to the boy; while Mr. Bennet and Mr. Wilson occupied the space between them and the woman at the stern. We got pretty well over the surf; but as we proceeded from the shore, and found the swell of the sea regularly increasing, while the upper edge of our little bark was nearly even with the water, we began to feel the peril of our situation, and heartily repented having quitted the firm land in such a cockle-shell. But, as Mr. Wilson thought there would be quite as much danger in attempting to return now, as in going forward, we pushed away, and were soon alongside of the General Gates; when, as might have been expected, we perceived the agitation of the water to be greatly heightened by the rocking of the ship. Our canoe, however, was paddled up to the gangway; whereupon, Mr. Tyerman, being nearest to the ladder, stood up and caught hold of the ropes; but, as the first step was rather high, he inadvertently, though very naturally, set his foot on the edge of our tiny vessel, which, before a word could be uttered to warn him of his imprudence, was fairly overset, and floating bottom uppermost. Here Mr. Bennet must speak for himself—"Anticipating this catastrophe when I saw Mr. Tyerman get up, and not being able to swim, I seized hold of the side of the canoe, and kept hold when it was capsized; but, having only the round bottom to rest my arm upon (canoes being without keels), I felt I should not be able to maintain my buoyancy long; I recollected also that many sharks are usually in the neighborhood of ships, off shore. In this extremity I cried out loudly for help, and soon saw many of the natives peeping carelessly over the sides of the vessel, and saying one to another, '*Te papaai roto te miti! te papaai roto te miti!*'—'The foreigners are in the water! the for-

eigners are in the water!' But they moved not to my assistance; in fact, being themselves almost amphibious, and such accidents often occurring to them, they thought we were sporting among the waves; it never came into their heads that we could not swim! Mr. Tyerman, however, on looking back, and perceiving our plight, hastened to obtain a rope, which he and another person threw overboard; when one end falling across the canoe, within my reach, I eagerly grasped it, first with one hand, then with the other; but I had no sooner let go the canoe, expecting to be hoisted up into the ship, than down I sank close under its side. My instant thoughts were these:—they have dropped the rope without keeping hold of the other end; I shall now certainly be drawn under the vessel;—and thus I enter eternity! It is the will of God; and I commit myself to his mercy, in whose presence I must appear in a few moments! While these presentiments were rushing through my mind, suddenly I felt the rope tighten within my hands, for I continued to clasp it instinctively, though my head had already become confused, from the quantity of water which I had swallowed, and the horror of my natural feelings—though perfectly willing then and there to die, if such were the appointment of Providence. But a gracious power was present to preserve me, and happily I was hauled on board, when I speedily recovered to the delightful enjoyment and expression of gratitude and praise for this great deliverance. Mr. Wilson, who held by the after-part of the canoe, was rescued by some natives, who sprang from the ship into the sea as soon as they were aware of his actual danger. As for the woman and the boy, who had paddled us from shore, they swam about quite at their ease, till they could conveniently climb on board of the ship."

This evening, after our return to land, Mr. Nott related to us several particulars concerning the last battle of the last war—and may it ever *be* the last!—in this island; when Pomare, having professed himself a Christian, was opposed by a powerful idolatrous party, and overcame them, not less by his clemency after the conflict than by the prowess of himself and his followers in it. It was on the twelfth of November, 1815, that this decisive action was fought, and it was the Sabbath. Pomare had previously landed from Eimeo, with a considerable number of his faithful adherents, most of whom, like himself, had renounced the worship of idols; and

with the force which he then mustered (about eight hundred, including those who had joined him in Tahiti), he hoped to be able to quell the insurrection and recover the sovereignty of this island. Mr. Nott, who had resided with him during his temporary exile, forewarned the king to be on his guard during the Sabbath, while the army rested for the purposes of devotion, since it was probable that the enemy would seize that opportunity to attack him during the time of divine worship. Accordingly he commanded his people (as many as had the opportunity) to assemble armed, and to be prepared at any moment against surprise, but on no account to move except in obedience to his signals. Having planted their muskets on the outside of the building in which they were convened, at the hour of prayer, they entered upon the solemn service, but were soon interrupted by the cry, " it is war !—it is war !"—Pomare, who remained without, on a spot where he had an ample view of the neighborhood, having discovered a considerable body of the enemy, hastening in martial array towards the place where he and his people were met. He, however, maintained his presence of mind, and ordered that the singing should proceed, prayer should be made, and the whole duty of God's house be performed, unless actual hostilities were commenced before it could be concluded. This was done, when, under the dire necessity laid upon them, they rose from worship, and went forth to battle, resolved, in the spirit of the exhortation of Joab to Israel, to " be of good courage, and play the men for their people, and for the (cities) of their God;" content also to add, " the Lord do that which seemeth him good !" Thus they marched in several bands, one following another, to meet the foe. When the first troop had advanced some distance, a signal was given, whereupon they halted, and, falling down on their knees, implored divine protection, and success against the idolaters. They then went forward, and the second division, at the same place, bowed themselves on the ground in like manner, supplicating help from above; division after division followed the example, and thus, not with carnal weapons only, but with the most effectual missile from the armory of God—with " *all prayer*," they faced, they fought, and they discomfited, the rebels. One of the chief prophets of Oro, the god of war, animated the idolaters, promising them victory, the spoil of their antagonists, and the sole dominion of the island. The struggle was long, and

fierce, and wavering in its issues, as the desultory conflicts of undisciplined combatants must be. While the foremost warriors of the king's army were thus engaged with open breast, and arm to arm, against their desperate assailants, a corps of chosen men, defiling through a wood that flanked the field, emerged from thence in the critical juncture, and fell with irresistible impetuosity upon the rear of the latter, levelling and routing all before them. The chief commander of the idolaters was slain, and the intelligence of his death being rapidly communicated through the ranks of his followers, already broken, a panic seized them, and they fled in utter confusion to the mountains.

The prophet of Oro, among the most disheartened and terrified, sought refuge with the rest in the recesses of the interior. He has since declared that the power of Oro then forsook him—the evil spirit went out of him, and never afterwards returned. Pomare's conquering bands were eager to pursue the fugitives and complete the victory, though they disavowed the purpose of destroying them. The king, however, interfered, and said, in a style of oriental magnificence, "The mountains are mine: follow not the vanquished thither! The motus (the low coral islets where the enemy had left their wives and children) are mine: let them alone there also. Proceed only along the open ways. Take no lives:—take nothing but the spoils which you find in the field or on the roads." The idolatrous prisoners were so affected by the king's lenity, and the forbearance of the victors generally—having expected, as a matter of course, to be barbarously murdered in cold blood—that many of them immediately offered to join Pomare's army. These were magnanimously pardoned, and received into his service; so that, on that very day, idolaters who had fought for Oro and his priests united in rendering thanks to the only true God for the victory which the Christians had obtained. Others of the dispersed adversaries, when they saw and heard how differently the king acted on this great occasion from the inhuman usages of their country, gave themselves up at discretion, coming with their weapons in their hands, and words of peace on their lips. They were all made welcome. Thus ended that glorious day for Tahiti—glorious, not for Tahiti only, but for all the islands in the Pacific whither the gospel has subsequently been carried from that Zion in the West.

On the evening of the battle, the aforementioned prophet of Oro stole down from his retreat to the beach, with one attendant only. There they seized a small canoe, and put off to sea; but the courage of the attendant failing, he flung himself into the water, at the reef, and swam on shore. The prophet, therefore, pursued his voyage alone, through the darkness of the night; and, by almost incredible exertions, reached Eimeo in safety. On landing he went and delivered himself up to the queen, whom Pomare had left behind under the care of Mr. Nott. The missionary was consulted as to what ought to be done with this strange and terrible being, who was known to be at once one of the most implacable of the king's enemies, and the most malignant of the opposers of Christianity. A hesitating word from Mr. Nott might have caused him to be massacred, without mercy, on the spot. "Let him live; do him no harm; give him food," said the Christian teacher; and his advice was obeyed. The humbled and astonished captive was overcome by such unexampled kindness; and, being allowed his liberty, he began to attend the school for adults: soon afterwards he made open profession of the faith of the gospel, and has thenceforward conducted himself as a sincere convert.

Such was the effect, upon the minds of the natives at large, of the clemency shown to the defeated rebels in Tahiti, that a spirit of prayer came upon the whole population; and the voice of penitence, of supplication, or thanksgiving, resounded at all hours of the day from the bushes, under cover of which the people—men, women, and children, socially or singly—retired to give utterance to their desires, their fears, or their exultation, under the conviction of sin, alarm at the judgments which they heard denounced by the new religion against the wicked, or their joy, hope, and peace in believing. The priests of Oro were maddened by this change, which they could not prevent; they threatened the king, the people, the missionaries, but their rage was impotence. Their idols could not save either themselves or their worshippers; all the former perished, and many of the latter turned from them to serve the living God.

CHAPTER VII.

Visit to Bunaauia—Maubuaa, or the Swine-owner—Man punished for Swearing—Return to Matavai—Coral-groves—King of Borabora's Solicitude to have a Missionary—Eagerness of the People to obtain Books—Anecdote of Pomare—Visit of Captain Walker—Simple Substitute for Bellows—Interview with Pomare—Sail to Eimeo—Examination of Candidates for Church-fellowship—Public Fast and Prayers for the King—Anecdote of Raiatean Affection towards a Missionary—Shaving Process—Singular Species of Crab—Native Generosity—Evils resulting from the Use of Stills—Taro-Plantation—The Hoop-Snake—A Court of Justice—First Burning of Idols.

Nov. 15. We sailed coastwise, this afternoon, to Bunaauia, to visit the missionary station where Messrs. Darling and Bourne labor. By the way we touched, in our slight boat, upon many sunken rocks, which lie thick between the reef and the shore; but in every instance we escaped without injury.

We have been gratified with a sight of the printing-office, from which, besides portions of the scriptures, a translation of Dr. Watts's catechisms, and a complete edition of Tahitian hymns, have recently been issued. We afterwards proceeded to the chapel; it occupies a piece of ground formerly desecrated by a vast marae, of which there is yet a relic undestroyed—a memorial reminding beholders of what hath passed away, and from what thraldom the children have been delivered whose fathers Satan had bound, it may be through a series of ages, since these islands were first colonized by sinners, who, descended from Adam, "have gone in the way of Cain." The country hereabout is well cultivated, and proportionately fruitful. We were glad to see many dwellings in progress of erection upon the improved plan of wattling and plaster; having the interior divided into convenient family apartments. Proofs of industry and advancement in civilization were discernible every where, in the persons, the dress, the manners, and the habitations of the natives. Formerly the desultory, roving, and indolent habits of the whole population of these islands prevented them from taking any unnecessary pains to build their houses for permanent occupation. The provident and well-regulated modes of living, introduced with the gospel, have proved favorable to improvement in every way, and perhaps in

none more than in their domestic economy, from which, decency, good order, and comfort have expelled the grossness, confusion, and filthiness of what might be called promiscuous intercourse—when men, women, and children, inmates and strangers, ate, drank, and lodged, in one long, narrow apartment, of which the whole structure consisted. So much are the residents in this district pleased with the happy innovations lately adopted, that at a public meeting, expressly convened for that purpose, a resolution was passed, that any house thereafter built in the old slovenly style might be pulled down by any body, and the dilapidator should be exempt from punishment.

A few mornings ago a woman, with an infant in her arms, called on the missionaries here to beg a little milk. Being asked whose child it was that she carried, she answered, " Mine. " To a second question, as to its age, she said, " It was born last night, when the moon was yonder," pointing to that part of the heavens from which the beautiful planet had lighted her babe into the world. The pains of parturition are comparatively mild in this genial clime, and under the favorable circumstances which freedom from artificial restraint in clothing, and bodily exercise naturally produce. Yet there are here occasional cases of death among the women from that cause.

Nov. 17. Several chiefs of this district have waited upon us with presents of fruit and hogs. Among these was one named *Maubuaa*, or pig-owner. His office, under the idolatrous system, was to provide human sacrifices when the king required such from this neighborhood. With a stone, or other weapon, he used to spring upon his selected victims, unawares, and, when slaughtered, packed the bodies in cocoa-leaf baskets, and delivered them to be hung up, according to custom, on sacred trees, round the maraes of Oro. This man has slain many for such horrid offerings. He is now a member of a Christian church, and, to all appearance, "a new creature."

The missionaries have sometimes much to bear with in the conduct and conversation of their converts,—even those who have given satisfactory evidence of their genuine change of heart. The day on which Upaparu, a chief of the district of Matavai, had been baptized, he addressed Mr. Bourne in a very improper spirit, rudely demanding,

"What are you teaching us? And why do you not instruct us in English, and other things besides religion?" "A soft answer" turned away his wrath, though it did not satisfy him; he went away offended. A day or two afterwards, reading the words of our Savior to his disciples, "He that despiseth you, despiseth me," he was smitten to the heart, and became so troubled on account of his bad behavior to the missionary, that, though he held out some time, he could neither eat nor sleep till he had confessed his fault and obtained reconciliation.

In the afternoon it was announced to us, that the congregation of Christian natives had met in the school-room, and desired to see us. We found about five hundred present, whom we affectionately addressed on their privileges and duties. They then signified their wish to be permitted, individually, to shake hands with us, in token of their esteem, and we cheerfully consented; the women first, the men next, and the children last, coming forward in turn thus to congratulate us on our arrival among them. A hymn of praise was then sung, and Mr. Bourne concluded this meeting of warm hearts and happy countenances with prayer.

Not only the chapel, but the school-house in which we had just met, and the dwellings of the missionaries, stand upon the ground of the demolished heathen temple already mentioned. It was of great extent, and was held in such veneration formerly that it was usual for the inhabitants of the adjacent valley, which winds into the interior of the island, to come every morning, and offer prayers on their knees, at this shrine of the prince of darkness.

Nov. 18. Being the Sabbath, public worship was devoutly attended by congregations of seven to eight hundred persons. An ignorant old man, who had made no decided profession of religion, was excluded from divine service, and required to stand on the outside of the chapel during its performance. He had been guilty of profane swearing, which in the eyes of these people is a heinous offence. In a fit of passion he had threatened one who had provoked him, in very peculiar phraseology, namely,—"that he would kill, and deliver him to be eaten by his God." This menace, in their idolatrous state, was regarded as the most dreadful that could be uttered; and the culprit, on the present occasion, was punished by the authority of the chiefs, who, though they mingle not only in the sanctuary but in general

with the people, as their equals (all being under the government of the laws), yet when they please to command are still obeyed with implicit deference.

Nov. 19. As we returned to Matavai, the day was exceedingly fine, but the heat of a vertical sun, to which we were exposed upon the water, without awning in our small boat, made the voyage irksome. The bottom of the sea, as we glided along, was brilliantly bestrewed with corals, in endless variety of form and exquisite tints of coloring. Among the myriads of beautiful fishes that sported in these submarine forests was one of very peculiar shape. It was about an inch long, crossed with three black belts in a parallel direction. The body, which is flat, terminates abruptly, as though it had been cut short behind, and from this squared end the tail projects.

In traversing the bay of Matavai we found a considerable swell breaking upon the beach, and from a cavern, at the foot of One-Tree Hill, the foam came rolling and flashing with furious precipitation. On reaching Mr. Nott's house, we found there the king of Borabora, whose name is Mai. He had brought a letter from Mr. Orsmond, the missionary on that station, expressing great joy at our arrival here, and affectionately inviting us to visit that island. On hearing that Mr. Jones had come out with us as a missionary, the people of Borabora had held a public meeting, and resolved to request Mr. Jones to settle with them. So earnest were they to obtain their object that the king himself had been deputed as their ambassador, and had come a hundred and thirty miles hither in an open boat. By the way he had been driven from island to island by contrary winds, and at length reached Tahiti with his life in his hand, preserved to him by a merciful Providence. Mai is thirty-five years of age, a tall and stately person, with pleasing manners and intelligent aspect. The case of Borabora is not singular; missionaries are wanted on every hand; and from shore to shore, on the Pacific deep, voices are crying, "Come over and help us!"

Before we left Bunaauia, this morning, we had an opportunity of witnessing how eager the natives are to obtain such books as are, from time to time, printed here. Mr. Bourne had just completed a compendious spelling-book, with a translation of Dr. Watts's small catechism. This book they call the *Baba*. It having been announced for publication to-day, before six o'clock in the morning about a hundred persons

crowded the house, anxious to secure the precious volume; and, being fearful that there might not be copies to supply all, each urged his claim to priority of purchase. The price was a bamboo of cocoa-nut oil. "See," cried one, "how large a bamboo mine is!—let me have a book first." "But mine is much larger than his," exclaimed another; "let me have one before him." A poor man, lest he should be too late, had applied on Saturday night, but could not get his Baba then. He, however, refused to take back his bamboo of oil, and lashed it to one of the posts of the house, to hang there in readiness against the Monday. All, at length, were gratified.

Nov. 20. We had invited Mai to breakfast with us at eight o'clock. He arrived before seven, having previously attended the adult-school in the chapel. He brought in his hand a copy of the three Gospels which have been printed in the Tahitian language. The word of God is made the traveling companion of these people, who go not from home a day without it. The king appeared to prize his treasure exceedingly. At breakfast he sat at table with us, and used his knife and fork with tolerable address after the European fashion. He ate heartily, but not immoderately. The Tahitians often take a large quantity of food at once, but then they have but one principal daily meal, in the forenoon, and that consists chiefly of vegetable provision. Pomare once dining on board a ship, the captain asked him what part of the fowl he would please to have. "All of it," replied the king, to the astonishment and amusement of the foreigners, who soon, however, perceived the purpose for which his majesty chose "the lion's share;"—he had several attendants, to each of whom he sent a part. Mr. Orsmond and Mr. Jones wrote a letter of grateful acknowledgment to the people of Borabora, declining their invitation at present; after which Mai left Tahiti on a visit to Pomare at Eimeo.

Nov. 22. Mr. Davies, the missionary at Papara, arrived here, with intelligence that the king, with his chiefs, had landed at Atehura, from Eimeo, last evening. He gives an encouraging account of the progress of the gospel on his station.—In the afternoon a brig, direct from Port Jackson, anchored in Matavai Bay. It proved to be the Dragon, captain Walker, who brought a letter for the missionaries here, from the Rev. Mr. Marsden, informing them that, in a late trial between a Mr. E. and himself, as the friend of

king Pomare, damages to the amount of £1200 had been given in favor of the latter. Captain Walker said he had lately been in Bengal, and that at a place where he had given an account, in a public assembly, of the wonderful changes which the religion of Christ had effected in these islands, a young man, a Brahmin, stepped forth, and, in a long and energetic address, declared his astonishment and delight at hearing such good news, and concluded by saying that thenceforth he himself would abandon idolatry, and embrace the faith which had wrought such marvels here.

Nov. 24. A message arrived from the king, who is at Bunaauia, expressing his earnest wish that we would defer our voyage to the leeward islands, for certain reasons. We deemed it expedient to comply, though our arrangements were otherwise nearly completed.—As we returned home from Mr. Wilson's, where we had dined, we observed on an open, airy plot of ground, near the sea, a Tahitian apparatus to perform the work of a pair of bellows, in blowing a fire to heat iron. This contrivance was under a fara-tree. In order to concentrate the wind to a point, and bring the blast upon the flame, several mats, made of cocoa-leaves, were placed so as to form a sort of funnel, behind which the fire was kindled. Some of these mats were fixed upon their edges, forming an acute angle, at which two others were placed on their ends, about a foot from the ground. Thus all the wind falling within this opening was made to pass through the aperture at its contracted end, and thereby brought to bear upon the fire. Though there was only a gentle breeze abroad, yet the blast here was sufficient to produce the intensity of heat required.

Nov. 26. Accompanied by Messrs. Nott and Crook, we sailed to Bunaauia, in captain Walker's boat, on a visit to Pomare. In approaching the royal presence we had to pass by a long line of soldiers, who had been stationed in advance to receive us. Several of them carried bells in their hands, which they tinkled from the time when we came in sight till we had passed them. These body-guards stood with their muskets shouldered, but did not fire them. We found the king lying upon a couch, covered with a white counterpane, and his head considerably raised by pillows. He received us very graciously, and we, in return, wished him "every good," according to the most approved form of salutation used here. He looked better, we thought, than when we

last saw him, in Eimeo; but yet his person was much swollen, and, on feeling his pulse, the arm remained pitted where the pressure had been. The queen, with her son upon her knee, sat near the king, and a number of chiefs, both men and women, were in attendance, all sitting cross-legged on the floor, at the extremity of the shed in which this audience was given. A table was placed near Pomare, on which were spread various fruits and wines, of which we were invited to partake. Among the company present we noticed one of those natives whose complexions are as fair as those of Europeans; but in this instance his white and florid color appeared unnatural, and the effect of disease, the skin being scaly, and his weak blue eyes so tender that he held down his head to escape being annoyed by the light. It is common for persons, afflicted with incurable disorders, or any strange deformity, to resort to the house of the king or some great chief, where, as part of their retinue, they find a sanctuary and maintenance.

The king being too unwell to converse much, after sitting a little while, and talking on subjects connected with our visit to his dominions, we took our leave. We were afterwards informed that Pomare had been seized with a fainting-fit, last night, and it was apprehended for some time that he was dead. The missionaries were immediately called in. They found the chiefs and all his attendants weeping round him. When he revived, he complained of violent pains in his right side, and was so impressed with the expectation of early dissolution, that, as soon as he was able, he entered into discourse with them on the probable consequences of his death. Though he would give them no positive directions respecting his successor, he earnestly exhorted them to be unanimous in their choice, and then they would do well.

Nov. 27. On our return to Matavai, we found a man, who was at work on the new road, dressed in a jacket of the cloth prepared from the husky material that envelopes the roots of the cocoa-nut, the strong fibres of which stand at right angles with each other. Such vegetable cloth possesses great strength, and is often used in sails for canoes. This jacket was purchased of the owner for a knife. As we passed many small dwellings by the way-side, the people every where saluted us, offering pine-apples, cocoa-nut water, or any dainty that they had, which might be acceptable to us.

Nov. 29. In the forenoon we embarked on board of the General Gates, and sailed for Eimeo, where we landed, in the course of five hours, in Taloo harbor. This is one of the most secure, capacious, and beautiful ports in the world; five hundred vessels might ride here in perfect safety, while wood and water might be obtained within a few yards of the anchorage. In the evening we had an opportunity of witnessing with what circumspection the missionaries admit natives to religious privileges. Two men and two women were examined, previous to their being received as communicants, touching their knowledge of the nature of the Lord's Supper, the obligations of church-members one towards another, and the general, social and relative duties of professing Christians. The answers of the candidates were highly satisfactory, and the exhortations of their teachers were fervent, faithful, and authoritative, as became ministers of the gospel of truth, which requires purity of heart and holiness of life in all its subjects. We, ourselves, put several questions. To one man we said, "What are your reasons for supposing that you have experienced that change which is called 'being born again,' and without which 'a man cannot enter the kingdom of God?'" He replied, "I feel a desire after good things, and I hate the bad things in which I once delighted. I wish to be made holy, and free from sin. Therefore I hope my heart has been changed."—Of another, a second candidate (a female), we inquired, "Since the scriptures lay it down, as an evidence of true religion, that we love God and his people, what makes you think that you have this twofold affection?"—Her answer was, "I want to serve God; I have pleasure in attending the public and private meetings for religious instruction; and I love to be in the company of good people." We asked the third (a man), "As it is indispensably necessary that you should constantly perform all your Christian and common duties, do you expect to be saved by your good deeds?" "No," said he; "though I think it right and necessary to do these duties, I depend for salvation on the merits of Jesus Christ alone."—To the fourth (another woman) we remarked, "As great and important duties belong to members of churches, we should be glad if you would name some of these, and tell us how you intend to discharge them?" She answered, "It is my duty to come regularly to the sacrament, to do good to other people, and to pray for them. I hope, therefore, to be found

faithful in these, and all things else required of me."—These examinations continued till a late hour; yet as we were returning from Mr. Henry's house, where they were held, in company with Mr. Platt, we passed many persons who were still sitting by the road-side, waiting for the missionary, to obtain from him information on various points of scriptural knowledge; so eager and yet so patient are these "babes" for the "sincere milk of the word."

We find that the chiefs of Tahiti and Eimeo have sent messengers round the islands, to request that to-morrow may be observed as a day of fasting and prayer for the restoration of the king's health; but, if it should be otherwise ordained, then directing supplication to be made that it would please God to prepare his soul for the kingdom of heaven. Accordingly, we found all the people here busily setting their household affairs in order, that the day might be kept holy as a Sabbath; it having been also determined that, till after sunset, the inhabitants should abstain from food of all kinds.

Nov. 30. Though fast-days had been partially held by those who were Christians here, on occasion of actual or apprehended war, yet this was the first national fast that had ever been observed in the islands since the gospel was planted in them. It was, therefore, solemnized with deep and peculiar feelings of awe and devotion. The services were commenced by a prayer-meeting at sunrise. In the forenoon, the public worship was introduced by hymns, successively given out, and prayers offered by three native chiefs; afterwards, Mr. Henry read a portion of scripture, and delivered a suitable discourse. In the afternoon, the church-meeting was held, at which the four candidates, examined last night, were publicly admitted into church-fellowship, by a show of hands in their favor; when an affectionate charge was addressed to them by the missionary. The public service followed, as in the former part of the day, Mr. Platt conducting it, and exhorting the congregation.

Dec. 1. We have just received letters from the missionaries, Messrs. Threlkeld, Williams, Ellis, Orsmond, and Barff, in the leeward islands, cordially inviting us over, and offering to send a boat for us; but as we are already on our way thither, by the American ship, this will be unnecessary. These letters contain much gratifying intelligence concern

ing the progress of the gospel on those stations. The following circumstance deserves honorable record:—Mr. Orsmond says, "Once, at Raiatea, on my arrival, the king, the chiefs, and great numbers of the people, ran into the water, laid hold of my little boat, and carried it, including myself and all my cargo, upon their shoulders, about a furlong inland, into the royal yard, with masts, sails, and rigging all displayed; the bearers and the accompanying multitude shouting as they went, 'God bless our teacher, Otomoni!' (*Orsmond*, as softened down in the delicate Pacific tongue)." A circumstance nearly similar occurred to the same missionary at Borabora.

To-day, we agreed to give captain Riggs, of the General Gates, nine hogs, the remaining part of Pomare's present to us when we were here last, for our passage in his ship to the leeward islands. On our walk, in the afternoon, we were amused by observing the process of shaving here. The operator was sitting on the ground, holding between his legs the head of the patient, who lay most resolutely on his back during the infliction; and it was difficult to award the meed of praise between them—the barber for his skill and perseverance in clearing away a week's growth of harsh bushy beard, with a razor little better than an iron hoop, and without either water or soap to facilitate its progress; or the victim of his bad tool, but dexterous management, for the patience and good nature with which he bore the torture to the last bristle of his chin.

On the beach, near the king's house, we found a small but curious crab, which is common here. These creatures bury themselves in the moist sand or mud to the depth of a hand-breadth or more. One of the largest which we dug up was three-quarters of an inch in length, of a dark-brown color; others, however, are marked with blue spots. The peculiarity of this little animal is, that one of its fore-claws is disproportionately large, being sometimes the size of its whole body, and of a bright red tint; while the corresponding claw is of the same color with its legs, and so small as scarcely to be perceptible without being sought out. The eyes stand at the extremity of two projections, each half an inch in length. When the crab enters its hole, these flexible instruments, which can be moved in all directions, turn downwards into grooves of the under shell, where they are sheathed in perfect security. On the approach of danger, these helpless

creatures burrow into the sand with surprising celerity; but the sagacious hogs as quickly grub them up with their snouts, and greedily devour the delicate morsels. The natives call this species *ohitimataroa*, the big-eyed crab.

In the evening, a person brought us a very fine mat for sale, and requested to have a shirt in exchange. He said that the reason why he came so late was, that he wished to appear becomingly dressed on the morrow, the Sabbath. Some friends of his, who had arrived from the leeward islands, being poorly and scantily clad, he had generously given them the best clothes he had, leaving himself without suitable covering for the public assembly. It is an ancient custom to give to a friend whatever he asks for, whether food or raiment, and however the owner may want it himself. To refuse a request of this kind would be deemed such a breach of hospitality as to bring upon the person the reproach of being a churl, a character held in abhorrence by these people, who, in some respects, live as if they were all of one family, and had every thing in common. It was formerly so imperative to divide their morsel one with another that when a man killed a hog, it was baked whole, and all his neighbors who chose came to partake of it; he himself having only as much as he could eat, and the entire carcass being devoured at a meal. Customs of this kind, which suited the lazy and the sensual in their heathen state, are now fast falling, as they ought, into disuse; while Christian charity, the principle of the purest benevolence, makes them ready to communicate of their good things to those that are in need, without reckless waste or unnecessary impoverishment of themselves for worthless vagabonds, of whom, formerly, there were multitudes consuming the fruits of the soil, and the produce of industry, without cultivating the one or contributing to the other.

Dec. 1. On a visit to Mrs. Bicknell, we had much conversation with her respecting the death of her husband, which took place about a year ago. She mentioned, that she had once received a letter from him on one of his preaching tours through Tahiti, before the gospel was received there, in which he complained that there were stills in operation every where, and the people were given up to drunkenness and debauchery, in consequence of the excessive use of spirituous liquors, the fatal secret of preparing which they had been taught by strangers bearing and disgracing the name of Christians. It is melancholy to think how apt barbarians

are to learn what is evil from civilized visitors, and how slow to receive that which is good ;—alas ! we may add, how much more apt are visitors from civilized nations to communicate evil than good to ignorant savages, both by teaching and example ! We have already recorded that Pomare, on embracing Christianity, abolished the stills throughout his dominions; and (though himself, unhappily, addicted to strong drink, when he had it by purchase from ships touching upon his coast) he never permitted it to be prepared at home, even for his own gratification, lest he should "put an enemy" into the mouths of his subjects "to steal away their senses."

Dec. 3. Mr. Platt, wishing to have a piece of ground adjacent to his house planted with taro (sweet potatoes), had mentioned it to the deacons, who assembled the congregation, last Saturday, to consider whether they would do the work for their minister. On the question being put, the people gladly offered their services, and this morning they came to fulfil their engagement. The ground for the cultivation of this root is low and wet, and here it was covered with rank and coarse vegetation. In a few hours, however, the whole plot was cleared and planted. The many hands made light work, by an easy division of the whole into small portions. Except two or three spades, short, pointed sticks were the only tools employed to root up the grass, dig the soil, and plant the taro. The laborers were very soon ludicrously bespattered with mud; yet nothing could exceed the good-humor with which they performed their disagreeable task; many of them sat down in the mire to gather out the stones, and put in the plants. One woman only was among them, with several boys. In one quarter the king's servants were employed, in another the queen's, and several bands elsewhere ; all keeping to their own departments. By noon, the whole was nearly completed, when the work-people were entertained with a baked hog and the usual vegetable fare, provided by Mr. Platt. On the occasion, sundry chiefs headed their vassals, and toiled with their own hands as hard as any of them. This is always the case when any public service is to be done, the principal men deeming it their honor to be the ablest and busiest of the multitude, who, under such encouragement as well as superintendence, vie with each other who shall do the most and the best in accomplishing the common object. The taro plants are placed

something less than a yard apart; this is necessary, both to allow their luxuriant growth, and that they may be regularly supplied with water. The roots are fit for use in six months, but both the bulk and quality are much improved if permitted to remain in the ground a year. Roasted or boiled, the taro is excellent food.

Dec. 4. We have just witnessed the novel scene of a court of justice here. Hard by the chapel, there stands a magnificent purau-tree, round about and under the expanded shade of which long forms for seats were fixed, enclosing a square of about twenty-five feet across. No pains had been taken to clear the ground, which happened to be strewn with loose stones. The judges took their places on the benches. Most of these were secondary chiefs, the superior ones being with Pomare at Tahiti. They were handsomely robed in purau mats and cloth tibutas, with straw hats, and made a most respectable appearance. There were nearly thirty of these; among whom one, called *Tapuni*, having been previously appointed chairman of the tribunal, was distinguished above the rest by a bunch of black feathers, gracefully surmounted with red, in his hat. Hundreds of people seated themselves on the outside of the square. Two young men were then introduced, who sat down quietly at the foot of the tree. These were the culprits: they were charged with having stolen some bread-fruit. Silence and earnest attention prevailed. Tapuni now rose, and called upon the accused to stand up, which they immediately did. He then stated the offence for which they were arraigned, and as their guilt was clear, having been detected in the fact, he told them that they had committed rebellion, by breaking the law, outraging the authority of the king, and disgracing the character of their country. One of the young men, hereupon, frankly confessed that he had perpetrated the theft, and persuaded his comrade to share with him the crime and the plunder. Witnesses are seldom called in such cases, offenders generally acknowledging their misdeeds, and casting themselves on the justice of the court to deal with them accordingly. This is a remarkable circumstance, and we are assured that it is so common as to constitute a trait of national character. A brief conversation followed among the judges, respecting the *utua*, or punishment, to be inflicted on the youths, as they were thus *faahapa*, or found guilty. The sentence was then delivered by the president; this was,

that they should each build four fathoms of a wall, now erecting about a plot of taro ground, belonging to the king. In such cases, the condemned are allowed their own reasonable time to execute the task required, and it generally happens that their friends, by permission, lend them assistance. We have seen an aged father helping his son to perform hard labor of this kind, which must, nevertheless, be finished to the satisfaction of an authorized inspector. It is remarkable, in the administration of justice here, that, when the sentence is pronounced, the criminal is gravely asked whether he himself agrees to it, and he generally replies in the affirmative. There is something very primitive and patriarchal in this simple yet solemn form of conducting trials.

A second cause now came on. The plaintiff had engaged certain persons to plant a quantity of land with tobacco, at a stipulated price. While these were at work, two fellows, not employed by the plaintiff, volunteered their assistance to the hired laborers. When the tobacco was ripe, these two came and took away a quantity of the crop, as a compensation for their officious services. The action was, therefore, brought against them, to recover the tobacco, or damages to the value of it. When the case had been stated, much discussion arose; but as it could not be found that the law had made express provision for such an anomalous offence, the consideration of the subject was deferred till another time.

Near this missionary station, called Papetoai, the first destruction of idols took place. Mr. Henry, still resident there, was present. A chief, named Pati, having fully made up his mind to the perilous experiment, which should prove whether the objects of his fathers' worship and his own were gods or not,—he publicly announced, before Pomare and a great number of the natives, that he would bring the images from the marae in the adjacent valley, and burn them, before the sun, next day. Some of the missionaries, fearful of the consequences, advised him to consider well what he was about to do; but Mr. Henry, young and zealous for the Lord of Hosts, clapped the heroic chief on the back, and encouraged him to lose no time in carrying his good purpose into execution. Accordingly, on the morrow, Papi brought his family idols, three in number, upon his back, to the place of execution. There, throwing the lumber down upon the ground, he took an axe, hewed away the wicker-work that encased them, and split the uncouth shapes, to see what

might be within, when bones of fishes and men, that had been sacrificed, were found in the cavities. The dumb logs and stocks were then cast into the flames of a large fire, and presently consumed to ashes—the people gazing with horror and astonishment on the eacrilegious act, expecting that some signal vengeance would overtake the bold assailant of the gods. The latter, however, could not help themselves; and the spectators, witnessing such total impotence, felt their faith in the superstition of their ancestors not a little shaken. Their children will hardly know what that superstition was, so utterly, though gradually, have all traces of it been abolished since that memorable conflagration.

CHAPTER VIII.

Departure for the Leeward Islands—Huahine—Distinguished Natives—Speeches—Death of Pomare—Grounds on which the Effects produced by Christian Missions in these Islands have been misrepresented—Last Injunctions and Dying Scene of Pomare.

Dec. 5. Taking leave of our friends in Eimeo, we embarked on board the General Gates, and were soon under weigh on our voyage to the leeward islands. The breeze was slight, but towards evening we came to anchor off Tituroa, eight leagues distant from Tahiti, captain Riggs having determined to land here, for the purpose of purchasing a further stock of provisions.

Dec. 6. Glad to escape from our confined births in the ship, we rose early. A large shark being on the scout near the vessel, a hook well baited was let down, and in a few minutes the voracious animal was floundering on the deck, where he was quickly dispatched, and the fins, or flippers, taken off, to be preserved for the China market, where such commodities fetch a good price. Mr. Tyerman accompanied captain Riggs in the boat, intending to land, which, however, was a matter of no small difficulty, and some peril. Tituroa is, in fact, a group of coral islets, ten in number, comprehended within one general reef, and separated from each other by interjacent lagoons. On the reef the surf breaks perpetually, with great violence; here the boat narrowly escaped being wrecked in attempting to push into calm water. At length an entrance was found, where the captain got on

shore, by sometimes wading up to the loins, and sometimes being carried on men's shoulders. To his great disappointment neither hogs nor fowls could be procured, and only a small quantity of fruit and fish. An effort to land on a second island proved ineffectual.

This group of motus (as they are called) is about twenty miles in circuit. They are low, flat spots, beautifully covered with cocoa-nut, vi-apple, and other trees; but the bread-fruit is not found growing here, nor, indeed, on any of the coral islands to which the salt water has access. On the contrary the cocoa frequently stands within the margin of the sea, and shoots up in stately luxuriance, with its shadow perpetually floating upon the brine. There are no mountain-plantains nor bananas here. The inhabitants of these comparative solitudes are few and poor; and, though they have acknowledged Christianity, are as yet less instructed in it than those of the more fertile and favored islands in the neighborhood.

Dec. 7. Pursuing our course, about noon the island of Huahine hove in sight, at the distance of twenty-five miles over the lee-bow. At first the appearance was conical, blue, and dimly discernible; but, as we approached, the outline broke into distinct hills, and in the glow of sunset many sharp peaks were seen crowding through the evening sky.

Dec. 8. At day-break we neared Huahine. The island, which is irregularly oval, much resembles Eimeo in its aspect to the eye, though the eminences are neither so high nor so peaked as those of the latter, and are wooded even to the summits; their flanks, in some places rocky and steep, are hollowed into narrow fissures or deep ravines. Numerous valleys, descending from the interior, open towards the beach. Many small islands studding the face of the sea, on all sides, add a variety of graceful objects, whether contemplated from the deck or from the shore. One of very peculiar form, standing apart, might have been taken for a Chinese temple, built upon the waves, when seen from the point where we first descried its tapering height against the horizon. It was covered with cocoa-nut and other trees. Soon afterwards, the missionary settlement, at the head of the bay, saluted our view, and was most welcome to our hearts. It has an imposing appearance, and reminded us more of a large town than any place we had lately seen, many of the houses being of considerable size, all white, and the chapel, a noble edi-

fice, in the centre. A lofty mountain rises in the background of this expanded picture, between the foot of which and the sea there runs a narrow border of low land, rich in tropical trees, pleasant to the eye and good for food.

Fronting this station, which is on Fare Harbor, where captain Cook formerly anchored, we could discern, towards the north-west, the adjacent islands of Raiatea, Tahaa, and Borabora, beautifully displayed between the level ocean and the bending sky, that seemed to enclose them behind and above. The morning was delightfully serene, and with a gentle breeze we were soon wafted through an opening of the reef into the calm and safe lagoon. This reef of coral extends across the bay, having two passages through which entrance or egress may be made, each about a quarter of a mile in breadth, with great depth of water; while upon the rocky barrier itself the surge is for ever rolling and retreating in foam and spray, through which no bark, however light or strong, can live to carry a crew or cargo. The bay here is a mile wide, and about as much inward from the reef to the shore; and anchorage is so secure that vessels generally lie close upon the beach, and are moored to a tree, head and stern. Two streams of fresh water, one at the south and the other at the north side, flow into the harbor, and fertilize the land round the settlement.

Mr. Ellis and Mr. Barff, the missionaries here, sent their boat to bring us on shore, and gave us a most cordial welcome to Huahine, on which we were glad to set our feet, as on a field which the Lord had blessed. By the time when we had reached Mr. Barff's house, hundreds of the natives had assembled to greet us, whose *Iaoranas*—"all good be with you"—rang in our ears; but to shake hands with all that offered was almost more than our strength could endure; many children were among them, and shouted for joy with the rest. With the first whom we saw came Mahine and Mahine Vahine, the king and queen of Maiaoite, who have great influence in this island, where they usually reside. Mahine, when an idolater, was a mighty man of valor, and rendered essential service in raising Pomare to his dignity in Tahiti. In the last conflict, also, with the heathen insurgents, he had distinguished himself pre-eminently. He commanded the third division in the order of march to battle, and when the first and second were compelled to fall back, he firmly advanced to charge the enemy, whose chief leader was soon

afterwards slain by a shot from one of his men: total discomfiture soon followed. On Mahine's return to this island, after the war, as he leaped on shore, he exclaimed, "The idolaters were conquered by prayer." He seems about sixty years of age, a tall and venerable man, and generally dresses in European costume. He might at the time above mentioned have obtained extensive dominions, with great civil power; but he nobly resigned the whole into the hands of others, saying that he would have nothing to do thenceforward with political affairs, but should give himself to hearing the word, and obeying the will, of God during the remainder of his days. His consort is a woman of royal blood, and majestic presence, with courteous manners. She dresses in the English fashion. This exalted and good man has lately sustained a severe stroke of affliction in the death of his son, by a former wife, who, had he lived, would have been king of Huahine. He was cut off by rapid consumption in his twentieth year. To aggravate the grief of the aged parent and the community at large, who had a national interest in his life, the youth was the last branch of his family that had seen the light. He left, however, a wife far advanced in pregnancy; and on the expected birth of a grandchild the poor bereaved father hangs his hope of reparation of the ruin of his house. In this prospective solace all the people affectionately sympathize. His son died about a month since, and was buried in the chapel-yard; on which occasion, close by the grave, Mahine had a little hut erected, wherein he remained, night and day, sorrowing and seeking resignation, till a few days ago, when he came forth as one who could say, "Father, thy will be done."

Our next visitor of rank was Pomare Vahine, sister to Pomare's queen, and herself the queen of Huahine. Her robe was a long shirt which reached nearly to the ground. She is an agreeable woman in person and manners. Next came Hautia, another princely personage, with his wife, a helpmate worthy of him. He is prime minister to the queen—in fact he is regent, and governs on her behalf. He was followed by a person who was once the chief of all the soothsayers, but who now appears a pious and exemplary Christian. The deacons of the church, and many of the second rank of chiefs, who are the land-owners, also waited upon us with their cheerful congratulations. This hearty reception of ourselves, as the representatives of the Parent Society, was the

more peculiarly gratifying to us because it proved the high esteem in which the resident missionaries are held here. Mr. Bennet was invited to take up his abode with Mr. Barff, and Mr. Tyerman with Mr. Ellis. These excellent men, with their amiable wives and families, occupy comfortable dwellings, built in the English style, surrounded by neat and well-stocked gardens; and, while they zealously devote their talents to the service of man and the glory of God, they enjoy the filial affection of the people among whom they labor. Similar testimonies we can bear in reference to all the faithful missionaries whom we have yet seen on the other islands.

Dec. 8. Being the Sabbath, we went to the early prayer-meeting in the chapel, and were astonished to find not fewer than a thousand persons assembled to pay their morning vows to God. These devout exercises, as in Tahiti and Eimeo, were conducted entirely by natives, and consisted of singing, praying, and reading the scriptures. About twelve hundred men, women, and children, afterwards constituted the congregation, at the public service in the forenoon. The chapel is very compact and commodious, and as many as sixteen hundred auditors have occasionally been crowded into it. The pulpit stands on one side of the square area. Around it are placed the pews of the royal family and those of the principal and secondary chiefs, according to their rank; beyond these are the forms on which the commonalty sit, and also the Sunday scholars, of whom there were four hundred present. Among these were the children of the royal line, and of the great chiefs, prettily attired, as their only distinction, in purau-mat tibutas. After the sermons, on both parts of the day, it was difficult for us to escape from the good folks, who thronged around us to express their gladness at our arrival. But what pleased us most was a notice, given out after service, that to-morrow there would be a public meeting of the islanders to *aroha* us among them. The word *aroha* strictly means to *compassionate*, but it is used also to signify love and delight, as well as earnest desire, towards an object. Here it implied, to give us a fervent welcome—a welcome in which the tenderness of affectionate hearts should be mingled with the joy of grateful minds, on seeing the representatives of those Christian friends, in a far country, who did not neglect to *aroha* them in their low estate, but sent the messengers of the everlasting gospel to raise them from the dust,

and set them among the princes of the Lord's people, yea, to make them sit in heavenly places with Christ Jesus.

Dec. 9. Agreeable to the notice yesterday, the people assembled in the chapel, at three o'clock this afternoon, to *aroha* us on our arrival. The royal princes, chiefs, raatiras (landowners), and other persons, of both sexes, all ages, and divers classes, were present. A beautiful, heart-moving spectacle it was, to look upon a thousand human beings, so changed, as the adults all were, from what they and their fathers had been, through untold generations, and especially to meet the lovely countenances and gazing eyes of four hundred children among them, now training up in the nurture and admonition of the Lord—who, had the gospel not found them on the threshold of life, and rescued them, would (for the most part at least) have been murdered, at their birth, by the parents to whom they owed their existence, and from whose hands, perhaps (as idolaters, wallowing in all manner of abominations), death was the best boon they could have received. After singing and prayer, we each addressed the assembly on what God had done for them, in them, and by them; exhorting these Christian professors, not only to hold fast that whereunto they had attained, but to go on to perfection, following after holiness with entire devotion of heart, soul, mind, and strength, to the Lord's service. We also explained to them the purposes of our visit, as a deputation to these islands from the London Missionary Society. Several speeches were then addressed to us; our good brethren, the missionaries, acting as interpreters to both parties. We shall record specimens of these as translated for us on the spot.

Auna, one of the deacons of the church, said: "Brethren, our hearts rejoice exceedingly on account of the great goodness of God in bringing you among us this day. Our hearts are filled with love and affection towards you, though we never saw your faces before yesterday. My tears of gladness almost prevent my saying more. You come from a very far land, on an errand of good-will to us, and we desire that your visit should be such an one as that of Barnabas to Antioch, who, when he had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. We, here, were in darkness, without the knowledge of God or the way of life, when you, in your country, turned your eyes towards us. But it was God who inclined you to think of us, and send teachers to instruct us

in the good word, and lead us into the way to heaven. We now, with you, look to that Savior who gives endless life to those who believe in his name; and we, as well as you, love Him because He first loved us and sought us out when we were running along the road to destruction. We are pleased to find that you have received our little property, which we sent to the Society to help them in causing the word of God to grow in every country; and we pray that we may never be weary in thus well-doing, but go on and increase in our endeavors, that others may be made as happy as we are. Pray you, dear friends, for us, that we may hold on to the end; and, if at any time we faint in this work, may we remember the word of Him who hath said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

Narii, a church-member, next spoke: "Friends, elder brethren, fathers! Peace be unto you, on coming among us, from God and from Jesus Christ! Our prayers have been answered, and you have been brought hither in safety to the delight of our hearts. We long ago learnt that you were on your way, but now we have heard your voices and seen your faces, in the midst of us and our teachers, in the house of our heavenly Father, yours as well as ours. Our faith is confirmed, this day, by hearing from you the same things which we hear from our teachers; because we see that your word and theirs is *one*. Some of our brethren, who had heard that you were coming, have died without seeing you. It is the goodness of God which has lengthened our breath to bid you welcome. These children, on whom you love so much to look, we also rejoice to behold alive at this time; they are property given unto us of the Lord, which we dearly prize, and which we are determined to dedicate to him; in former days they might have been all murdered! But they and we now meet you in the temple of Jehovah! Ah! it was not so once. Pray, then, for us, that the Spirit of Christ may dwell in our hearts, and we will pray for you. If we never meet you again on earth, may we meet you, and all our friends beyond the sea, at the right hand of our Redeemer, in the kingdom of God."

Mahine, king of Maiaoite, then rose and said: "We were on the brink of the fire of hell, when the first English captain found us; and, when the second came, we were all leaping down the precipice of death. The ship Duff brought us the love of God, and the message of mercy. And yet we con-

tinued in the same wicked way. That time, however, is past. The grace of God has turned our feet into the paths of peace and endless life. We never thought of looking to Him; we desired neither Him nor his salvation; but He sought us, He called us, and He made us to hear his voice. We, old people, well remember what we formerly were. We hated, and hunted, and killed one another. We once fed on husks, but now we feast on the ripe bread-fruit of the word of Christ. Through God's love alone that word was brought to us, by our kind friends and teachers, who leaped hither over the tops of the breaking waves to help us. May we, then, be faithful and steadfast to the end; never may you hear, after your return to Britain, that we have gone back to our evil ways; never may you have cause to exclaim—'Behold, the land which we so much rejoiced to see is become a land to be sorrowed and wept over!' This is truly a harvest of joy. We have long waited for it, and it is come at length. I am an aged man, and I trust I am going to Jesus: had I died before I saw your faces, I should not have died so happily as I shall now."

Teaua, one of the raatiras, made the following remarks:—"Friends, you have come from a very far country, out of love to our kings and chiefs, and to us, raatiras, and to all our people. By the goodness of God you are come. We did not love *you;* we did not send any body to *you* to show you kindness. We never had such friends before. The former king of Tahiti saw your former brethren and died. He is no more; but we live to see you among us and our rulers; and, having seen you, they and we rejoice and are happy together. Our kings are glad; our chiefs are glad; our raatiras are glad; our people are glad; and we all bid you, our two elder brethren, welcome to Huahine, with praise and thanksgiving to Jehovah, for conducting you safely hither."

It may be observed, that these four persons addressed us in the name of the respective ranks which they represented. They all spoke with ease, animation and fluency. No translation can be expected to convey more than the sentiments that were delivered, which, clothed in their native idioms, possessed a grace and simplicity not easily transferable into the diction of a more polished tongue. After these addresses we signified our willingness to give, to all who desired it, the right hand of fellowship, on behalf of the London Missionary Society, and in the name of the whole Christian world, which

was deeply interested in the extension of its borders over the isles of the Pacific Ocean. The kind and ingenuous people were delighted with this token of our friendship, and all the congregation, in classes, according to their standings in the church, down to the Sunday-school children, came in due order to take their share in this hearty testimonial of good will, which, however long and wearisome, under other circumstances, it might have been, was truly gratifying to our purest feelings, and was evidently felt in the same way by all our Huahine brethren and sisters.

We spent the evening with our missionary friends at the house of Mr. Ellis. Here a man and a woman came in, and, sitting down upon the floor, told us that they had enjoyed so much happiness at the public meeting that they could not go to rest, that night, without coming to tell us. We questioned them upon several passages of scripture, to prove their religious knowledge, when their answers were not only generally correct, but showed that they had diligently read and considered those portions of holy writ which have been rendered into their native tongue.

Dec. 8. At six o'clock this morning we visited the schools, and were surprised to find two large rooms well filled; the one appropriated to men and boys, the other to women and girls, all attentive to their teachers, and employed upon their various branches of learning. Among the rest were the old king Mahine and his queen, who, with their class-fellows, were conning their scripture lessons verse by verse, and answering interrogatories which were put to them as they proceeded. This is the exercise of every morning in the week, except Saturday and Sunday. Some were learning their letters, others spelling, many reading, and several were writing.

Mai, king of Borabora, has arrived here from Tahiti, with tidings of the death of Pomare, on Friday last. The island was in great sorrow and anxiety. Many rumors were afloat, and fears excited as to the result of this momentous event. The mission is in the hand of God, and we are content that He should do what seemeth Him good with his own work and his own servants.

Dec. 10. To show how little confidence is to be placed in the reports of worldly-minded strangers, who visit these islands, and are ill disposed towards the moral revolution which has taken place since the old licentious times, we state

the following circumstances. Captain R. having given out that one of the principal chiefs here had asked him for *rum*, which is a prohibited liquor,—on investigation of the fact, we found that the chief had inquired if he had any *wine*, the missionaries having advised him to obtain some, to take medicinally. The captain thereupon insidiously set before him a glass of rum, which the honest man, as soon as he perceived to be spirit, set down upon the table, and resolutely refused to taste it, notwithstanding the importunity of the captain. This makes us suspect the truth of the strange affair which was told us as having happened at Tituroa.—Too many seamen, who touch at these islands, expecting to revel, as of old, in all manner of impurity, are ready, in their rage and disappointment, to propagate the most atrocious slanders against these islanders and their Christian instructors, through whose influence they are almost wholly prevented from alluring females on board their vessels. A captain P., of the ship W., was so horribly provoked, when he was off here, that he threatened to fire a broadside, at his departure, on the innocent inhabitants, because they were more virtuous than himself, impudently telling them, that if any of them were killed the missionaries must bear the blame. While this profligate fellow was lately at Eimeo, he wrote a letter to a brother captain, at Tahiti, at the foot of which was this postscript: "This is a desperately wicked island; there is not a ——— to be had for love or money." These things would be too disgusting to record, but truth and justice *require* that the *British public* should know of what spirit those men are who bring home evil reports of these Christian converts, and vilify the change of character and manners wrought by the gospel upon these quondam idolaters, who *then* were all that reprobate visitors could desire, and *now* are all that they hate.

We took a walk this evening up the side of the mountain. Many traces of houses are scattered abroad, the foundations of which only remain. At a considerable height are the ruins of a marae. Here, as in Eimeo and Tahiti, we find similar proofs of a population, in former years, far more abundant than at present. Huahine was subjected to the same devastating system of superstition and licentiousness as the other islands. There was not, indeed, comparatively, so much of war, human sacrifice, and pestilent disease, but infanticide was awfully frequent. An old chief informs us, that his father told him this was a modern practice, resorted to by

the women to prolong a youthful and attractive appearance, which they supposed would be lost, if they suckled their offspring; and the innovation was sanctioned by the chiefs, in regard to their own children, the fruit of unequal marriages, to preserve a pure and legitimate lineage of aristocracy. The Areois destroyed their children, because they would not be encumbered with them in pursuing their migratory habits; and girls were more especially made away with than boys, because it was very troublesome to rear them—the abominable proscription of the female sex requiring that their food should be dressed in separate ovens from that of their fathers, and brothers, their husbands and male kindred.

We have just learnt that Pomare, before his demise, nominated his son, an infant of eighteen months, to be his successor; and also appointed the queen (the boy's mother), her sister, Pomare Vahine, and five principal chiefs of Tahiti to be a regency during the long minority to come; he had further directed that the young king should be solemnly crowned in the European manner, and requested that all the missionaries would attend, and take their part in the ceremony. Pomare's dying charge was,—"If my son grow up a good man, receive him as your king; if a bad one, banish him to Huahine!" He requested that his queen and her sister would continue to reside in Tahiti with his successor; but if they should ever remove to Huahine (of which Pomare Vahine is queen) then that they would take his bones along with them. These things he carefully settled with his chiefs the day before his death. He likewise expressed anxious concern for the prosperity of the religion of the gospel among his people, to the last; enjoining all classes to give heed to the things that were spoken to them by their teachers. He gave a special charge concerning the cocoa-nut oil, which had been contributed by himself and his subjects for the Missionary Society, that it should be intrusted to a New Holland captain about to return thither, but be held at the disposal of the deputation.

The contributions from the missionary association of this island (Huahine) in the present year, have been twelve balls of arrow-root, and six thousand three hundred and forty-nine bamboos of cocoa-nut oil.—At the anniversary meeting in May last, among the memorandums of addresses delivered, the following deserve notice.—Teaua, the secretary, said—"Another master formerly was ours. Great was the work we

had then to do—to build canoes, and to make *fau* (dresses) and *taumi* (head-ornaments) for warriors. Much property we gave to our gods; our great hogs, and even men were sacrificed to idols. Those days are gone by; let us now be active in doing the good work in which we are engaged; let us do it with joy, and with all our hearts; let us not be spiritless in this cause; let us all be invincible heroes; *let us drink the bitter sea-water*" (i. e. willingly suffer any privation in carrying it on).—Hautia said: "Our fathers are dead. They knew not the good word nor the good customs of the present days; but through the grace of God we know these things, and we must not sit still. Solomon had work to do in his time: he built the house of Jehovah at Jerusalem. My friends, God has given work into our hands also that his house may be erected, and all the heathen enter in. Remember the words of Isaiah, 'Enlarge the *place* of thy tent; and let them stretch forth the curtains of thine habitation; *spare not*, lengthen thy cords, strengthen thy stakes.' Well then, I say to you, let that *place* be enlarged; let those *curtains* be stretched out; and it will be well. I say also *spare not;* say not that it is a great work, but let us collect the oil again for next year."—Mahine said: "We have been in darkness, and had nearly died therein. We are a remnant left by Satan; for if his reign had been lengthened, all the people would have been his, and they would all have been destroyed by him, for ever. We have lifted up our hands, all of us, even the eight divisions of Huahine; but let not the hand only be lifted up; my friends, we will lift up our hearts. Behold our contributions; they are less during the past than the former year; like the ebbing tide they are falling off. It must not be so again; let the tide return, and let it always increase. Our fathers are dead. They perished, some by the club, some by the spear, some by the stone from the sling, and some by quarrels concerning their wives. We are saved from all these evil things. Let us then be diligent to do our duty. Like Caleb and Joshua, let us all follow the Lord fully. Let us not hear the good word of God with the *outside* of our hearts, but let us keep it in the *middle* of our hearts."

The great chief and regent here, Hautia, speaking of the late king's death, said—"I could not sleep all night for thinking of Pomare. I was like a canoe rocking on the stormy waves, which cannot rest. I thought of his *body*,

and I said, in my heart, *that* is dead, and will soon be in the grave; but his *soul*, where is *it* ?"

Mr. Redfern, a surgeon from Port Jackson, and Mr. Crook, the missionary, were present with the king in his last hours. They found him in a very low, comatose state, with short lucid intervals. During one of these, Mr. Crook addressed a few brief words of exhortation to him; and afterwards, seeing his end approaching, observed, "I would gladly do for you what I can, but I fear my best will be of little avail. You have, indeed, been a great sinner, but Christ is a great Savior, and none but Jesus can help you now." He replied, "None but Jesus!" These were his last accents. He fell into a lethargy. The queen and her sister hung over him, weeping aloud. Aimata, his daughter, seemed but little affected; but his cousin Manihinihi cried bitterly. The missionary held the young prince, at the foot of the bed, and sat mournfully watching the king's countenance. At eight o'clock, in the evening, Pomare ceased to breathe. Mr. Crook then kneeled down with his afflicted family, and prayed for them. Their anguish afterwards brake out in brief ejaculations: "Alas! alas! our king!—He brought us hither!—and now, alas, alas, for the children!" These were uttered in a singing tone, and were very loud and vehement at times.

CHAPTER IX.

Native Marriage—Missionary Settlement—Gradations of Society—Interesting Visit and Conversation—Shocking Practices of the old Idolaters—Strata—Coral-formations.

Dec. 11. We have had much conversation with Mahine Vahine, the old king's consort, on religious subjects. She spoke like a truly pious and intelligent woman. We made her a few slight presents; among these was an engraved portrait of Pomare, with which she was much pleased, and touched to the heart, saying, "Every time I look at this, it will make my affection to grow."

A marriage has just been solemnized here. Mr. Barff officiated as minister. The bridegroom and the bride were of respectable rank, and several persons attended to witness the ceremony. This commenced with reading a portion of

scripture, from St. Matthew's gospel, concerning marriage. The young couple, who had first taken their seats on a bench in front of the pulpit, the woman on the left hand of her intended husband, now stood up. The bridegroom was then directed to take the bride's right hand in his own, and answer the question, "Wilt thou take this woman to be thy wife, and be faithful to her till death?" Having replied, "I will," the converse of the question was put to the bride, she, at the same time, taking his right hand into hers, and answering, "I will." The missionary then told the congregation that these two persons were man and wife. A charge on their mutual duties was addressed to them, and the ceremony was concluded with prayer. The names of the parties, with those of two witnesses, were then registered in a book kept for that purpose.—In all the islands marriages are performed in this simple manner, the bans having been once previously published in the congregation to which the families belong.—When we came out of chapel, we saw the provision made for the wedding dinner. It consisted of a large hog, baked whole; about sixty baskets of bread-fruit and cocoa-nuts; many fishes, of different kinds; and several *umities* (wooden dishes) containing *papoi*, a kind of pudding, and other delicacies. The feast was laid out under an extensive shed. Several hundred guests had been invited, and it was expected that all the provisions would be consumed.

Dec. 12. A meeting of the baptized has been held in the chapel this afternoon. From six to seven hundred persons were present. After a brief discourse, by a missionary, several of the congregation stated their Christian experience; they also quoted portions of scripture on which they had been meditating, and asked questions on these and other religious topics, which were answered by the minister. Interrogatories were likewise put to them; and in their replies, as well as in the narratives which they gave concerning their past lives, great ingenuousness was manifested by all.

Here, as elsewhere, old things are passing swiftly away, and, behold, all things are becoming new. Though the gospel had been introduced before Mr. Ellis and Mr. Barff came hither, it had made little progress. These able and diligent missionaries, having fixed their abode at this place, itinerated from hence through the whole island, preaching every where, and instructing all classes of the population

that they should forsake dumb idols, and turn to the living God. This laborious and inconvenient system was continued till last year, when, at a public meeting expressly convened, it was proposed that the people should come to their teachers, and settle in their immediate neighborhood, for the purpose of more frequently and fully hearing the words whereby they might be saved. A large majority of the inhabitants acceded to this proposition, and, flocking from all quarters, they soon began to erect their humble, but neat, dwellings, about this beautiful bay; the families of each of the eight districts, into which the island is divided, voluntarily choosing to associate, and build near to each other. Thus was the camp of this little Israel distinguished by its several tribes, occupying their adjacent tents. This plan was productive of immediate and permanent benefit. The former residents here were indolent and slovenly, careless of comfort, and equally unconcerned about spiritual improvement; in fact, there was not a decent dwelling in the whole place. Other portions of the island were much in the same situation; but, since the new settlement has been begun, the character and manners of the people have been rapidly and happily changed; they are becoming more and more industrious, orderly, and cleanly, as well as more intelligent, and willing to be instructed in the things that pertain to godliness, finding it profitable to this life, in addition to the promise of the life to come. Many well-framed and plastered houses have been built, and domestic accommodations, unknown to their ancestors, are found under every roof. The inhabitants still continue to keep and cultivate the lands from which they removed, in the distant *mataimaas*, or districts, where much timber is grown, suitable for all general purposes. Thirteen or fourteen saw-pits are constantly occupied by workmen, who manage the pit-saw far better than might be expected; and now the same sized tree from which they could formerly (by splitting the bole, and hewing each part thin) produce only two planks, is handsomely cut into nine or ten good boards, at less expense of time and labor. Those who have plastered their habitations are much delighted with the security which they afford them. They say, also, that they are cooler in warm, and warmer in cold weather (being, indeed, less affected by atmospheric changes), than their old ones were, which they now consider as only fit for pig-styes and lumber-

stores. One of the chiefs was observing, the other day, that he and his family could now sleep in comfort, in the night time, when wind and rain are beating against the walls, or pouring down upon the roof; whereas, while he lived in his old wattled shed, on such occasions, he was disturbed by thinking—Is such a piece of cloth out of the way of the wet? Where are the books?—won't they all be spoiled? The provision, too, is it safe?

While these village-erections are thus carrying forward, a new form of society is growing up with them. The advantages of neighborly intercourse and religious instruction, tend to localize the settlers, and to wean them from their vagrant habits of strolling from place to place, and eating idle bread wherever they could get it. The gospel may be said to have first taught them the calm, enduring, and endearing sweets of home, which their vagabond forefathers, and many of themselves, hardly knew to exist, till the religion of Him who had not where to lay his head, taught them how good and how pleasant a thing it is for brethren to dwell together in unity, instead of roving like fishes, or littering like swine.

We also observe, with great satisfaction, that Christianity, so far from destroying those distinctions in social life, which a wise Providence has made so necessary to human happiness, that no barbarians are entirely without them, has both sanctioned and sanctified them here. The kings and chiefs were never held in higher esteem by their subjects and dependants than they are now; nor are the gradations of rank in any part of Europe more easily recognized than in these uttermost parts of the sea. High birth is observable, not only in the countenances, speech, and personal carriage of the *magnates*, but even in the manner, or rather the order, in which they walk. Though a causeway has been made from the houses of the missionaries to the chapel, protected by cocoa-nut trees, laid along the sides, the middle part being covered with pebbles, and wide enough for several persons to walk abreast; yet the people continue one to follow another in line, as formerly, in the narrow tracks. If both be of the same rank, the wife comes after the husband; but if the wife be a woman of rank, and the husband of an inferior class, she goes first, and he, without ever imagining himself degraded, treads in her steps. A curious instance of this kind occurred to-day. Mahine, the king

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of Maiaoiti, and Hautia, the regent of Huahine, had hitherto received us in their character as members only of the Christian church; but though they had paid us the most grateful attention at the public Aroha, this was not enough for their dignity as royal personages. They, therefore, determined on giving us a token of their esteem in their political capacity, as heads of the government.

To-day being appointed for our visit and audience, at the house of Hautia, we set off, in the afternoon, from the chapel, accompanied by Mr. Ellis and Mr. Barff. As we approached, we passed between two rows of soldiers, with their firelocks shouldered, and beyond these, drawn up in like manner, all the raatiras, or land-proprietors, with their war-spears grasped in their hands. On entering the house, we found there Mahine and Hautia, with their wives; who were presently joined by all the *Hui Arii*, or royal family of this island,—eleven persons, of princely rank, in the whole. The wife of one of these being an Arii by birth and her husband of inferior blood, he would not enter the house until she had gone in before him, though all the others, as a matter of course, took precedence of their partners. As soon as we were all seated,—on a signal given—the soldiers fired their muskets, and then retired, along with the raatiras, to a shed which had been prepared for their reception.

Hautia and Mahine occupied a very large Arioi stool, at the upper end of the room. Mr. Tyerman first addressed them, expressing our high sense of gratitude for the honor which they had done us by this signal mark of their attention. He briefly stated the objects which the deputation contemplated, and the Christian purposes of the London Society in sending us so far. Ours, he said, was a visit of love to the missionaries, and of high respect to the kings and chiefs of the various islands. The deputation rejoiced to see what God was doing here, both in advancing the cause of religion and of civilization. He added the heartfelt thanks of the deputation to the sovereigns and their principal officers, for the great kindness which had heretofore been shown to the missionaries, and our hope that such protection would never be withdrawn.—Mr. Ellis interpreted. Hautia replied with much fervor; alluding to the former reprobate condition of the people with abhorrence, and then with delight acknowledging the blessedness to which they had been called by the gospel, and led by the missiona-

ries. Mr. Bennet afterwards enforced similar sentiments; Mr. Barff interpreted, and Mahine returned a pious and animated answer. There was a natural air of dignity and grace, both in the speech and conduct of these two not less excellent than exalted men, on the occasion. Command and condescension alike became them.

Wine, pine-apples, bananas, and other fruit, were then placed upon the table, and we were invited to partake. Wine-glasses being deficient, tea-cups and tumblers were put in requisition, and served very well, where all was done and taken in good part. All the ladies were dressed in the English costume, excepting shoes and stockings, which were worn by Hautia Vahine alone. The most unaffected and cordial friendship was displayed by our royal hosts towards us, and we returned their kindness with the gratitude of the heart; while, on both sides, the only language intelligible to all was that of the countenance lighted up with smiles and looks of reciprocal esteem. The heat of the weather, at this season (being near Christmas), reminded us of the reverse in our native climate; and this introduced an amusing conversation respecting snow, ice, &c., phenomena which they had never seen. One present observed,—"Perhaps it is on account of there being so much snow in your country that your skins are so white."

After sitting some time, we walked out with some of the company up the side of the mountain, on the slope of which Hautia's house is built. It is very steep, rocky, and covered with fern, grass, &c. Having reached a considerable elevation, we enjoyed superb views of the harbor, the reefs, the adjacent islets, the sea in its boundless magnificence, on the one hand; and on the other, rich tropical prospects of hill, and dale, and woods of ample breadth, engirdled by the winding shore, or leaning against the dark-blue heaven, where distant uplands, with their green declivities, and craggy summits, looked down from the very firmament upon the puny eminence on which we had taken our stand, and where we felt ourselves at a giddy height, so little were *we*, individually, amidst grandeur and beauty so overwhelming. In the scene beneath, the coral barrier, rising from unfathomable darkness, to "the warm precincts of the cheerful day," and stretching across the harbor, formed a conspicuous object. On this, the ocean-billows broke in foaming light, while smooth *within*, the bright lagoon lay calm and exquisitely

pictured with patches of landscape, shapes of floating clouds, broad paths of sunshine, and clear depths of downward sky reflected from its surface. Our companions told us that, in their days of ignorance, they believed the long rough coral reef to be a rib of one of the gods, but how it came there, they did not pretend to know. We explained to them, as well as we could, how these marvellous structures are formed by multitudes on multitudes of the feeblest things that have life, through ages working together, and in succession, one mighty onward purpose of the eternal God; while each poor worm, among the millions which perhaps an angel could not count, is merely performing the common functions of its brief existence, and adding, perhaps, but a grain to a mass of materials which, in process of time, may fill up the bed of the Pacific Ocean, and convert it into a habitable continent. We showed them how thus the motus had been gradually raised above the flood, and become lovely spots of verdure, capable of maintaining both animals and men; producing trees for food and for building; as well as plants to nourish hogs and fowls, or sheep and cattle, such as had been introduced into Eimeo, and might hereafter be bred in all the fertile islands of this southern hemisphere. This turn of the conversation led us to speak of our wells, and the depth to which we must often penetrate to obtain water; also of our mines, and coal-pits, which sometimes were extended even under the sea, as well as sunk into stupendous caverns, in the hearts and beneath the foundations of the highest hills. They listened with patient but gratified curiosity; and informed us that when our countrymen first visited their shores, they thought that England must be a poor hungry place, since the people sailed so far to obtain *their* abundant and delicious food: nay, they used to wonder much that king George had not long ago come hither himself, as he must have tasted or been told of their fine pork.

On our return to the house, the raatiras were again drawn up to honor our entrance, holding their war-spears, as ensigns of dignity, in their hands, there being happily now none but holyday use for such barbarous weapons here. These persons are the possessors of landed estates *in capite*. They are an important class of the community, and well aware of their importance. In their public speeches they compare the island to a canoe upon the ocean. The king

is the mast, and they (the raatiras) are the ropes by which it is supported and the sails are managed. While the ropes continue good the mast is strong, and winds and waves in vain would overset the vessel of the state. Tea was now served to us, in the English manner, with all the complete apparatus of cups and saucers, teapot, caddy, tray, spoons, &c., all which had been purchased from ships touching on the coast. Fried bananas and sea-biscuits were handed round, and nothing that hospitality, in such a place, could offer was withheld from us. After tea a prayer-meeting was proposed and gladly acceded to. It was a heart-humbling and heart-cheering sight to behold all these ruling personages joining in such an act of devotion, and pouring out their souls in fervent supplication before the King of kings. Nor let it be imagined that these are insignificant barbarians vested with a little brief authority. No European potentate possesses the despotic sway which they once exercised; and, in their evangelized state, their conduct and demeanor, as rulers and ministers of secular government, becomes them well, and would adorn more polished and splendid courts in all that constitutes simple dignity and honest courtesy. King Mahine, being first called upon to engage in prayer, requested his nephew to give out a hymn and read a chapter in one of the gospels, which the youth did with great modesty and seriousness. Mahine then offered up an extemporaneous prayer with natural fluency and deep pathos. A hymn, in English, and a chapter in the same, were afterwards sung and read, when Mr. Tyerman prayed in his native tongue, for all blessings, spiritual and temporal, according to their wants, upon the sovereigns and their subjects here and through all the groups of isles adjacent. The domestics were all present at this family service. Wherever the Christian native of these newly-enlightened lands builds an house, like Abraham of old he raises an altar there, and, with his household, calls upon the name of the Lord.—After much interesting conversation, at the close of the evening we retired, equally edified and charmed with our visit. The soldiers and raatiras had remained at their posts all the while, and so soon as we had reached the foot of the hill, a farewell volley of musketry was fired.

Dec. 14. The more we consider it, the more marvellous in our eyes becomes the change which the gospel—the great power of God indeed!—has wrought in the hearts and minds

of these people. Meekness, gentleness, generosity, are their leading characteristics. They seem incapable of a cruel deed, owing to principles engrafted upon the once harsh but now regenerated stock of nature, which forbid every act of injustice, and are favorable only to kindness, forbearance, and forgiveness of wrong. It is hard, perhaps impossible, for British Christians to divest themselves entirely of those feelings of horror with which they are wont to look upon murderers, adulterers, and criminals of the foulest die in their own country, when they judge of heathen and savages, who formerly *were* all these, and worse than may be named in the ear—however holy, harmless, and exemplary may be the lives they *now* are leading in the fear of God and in charity with all mankind. Though such converts give every testimony, that men can give, of "being born again of water and the Spirit," yet even experienced "masters of Israel," when they hear the report thereof, are ready to exclaim, with Nicodemus, "How can these things *be?*" We answer, *they are;* and "the day will declare it." A man called upon us to offer a small present. In conversation with him we were struck with the humility, kindness, and devotional spirit which he manifested. On inquiry, afterwards, it appeared that this very person had been one of the most savage and remorseless of his species so long as he remained an idolater and a warrior. On one occasion, having been sent by Pomare to destroy an enemy, he went, surprised his victim, ripped him up alive, and actually left the wretched man on the spot after his bowels had been torn out—the assassin not having mercy enough to put him out of torture by another stroke. After their ferocious conflicts were over, the conquerors were wont to pile the slain in heaps, with their heads towards the mountains and their feet towards the sea. Next morning they would visit the carcasses to wreak the impotence of an unappeasable vengeance upon them, by mangling and polluting them in the most shocking ways that brute cruelty or demoniac frenzy could devise. One would turn up the face of a slaughtered enemy, and, grinning with fiend-like malice at it, would exclaim, "Aha! you killed my father at such a place; now I will punish you!" Another would say to a putrefying corpse, "You robbed me of my wife; and now I will have my revenge." Then they would mutilate the limbs and trample them in the dust, cut off the head, pound it to pulp, dry it in the

sun, and when converted to powder, scatter it on the wind: sometimes even, we have been assured, they would prepare the body itself in such manner that it became parched up like leather, and they then would wear it over their own shoulders, in the manner of one of their tibutas, thrusting their head through a hole made for the purpose, the arms and legs dangling down, before and behind, till the loathsome envelope dropped, piecemeal, from their backs. Their outrages upon the women and children, both living and dead, of their vanquished foes, when they sacked their dwellings, cannot be described. If the enlightened Greeks and the heroic Romans, in their heathen state, were "without natural affection, implacable, unmerciful," what better could be the ignorant barbarians of the South Seas, insulated as they had been, till our own times; from all communication with civilized nations? And if some of those Romans, afterwards, through "obedience to the faith," were "called of Jesus Christ," and "beloved of God;" and if many of those Greeks were "sanctified in Christ Jesus, called to be saints," who shall doubt that *these* "Gentiles in the flesh," "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world;"—who shall doubt that *these* may be "brought nigh by the blood of Christ," and be "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God?" For ourselves, after what we have seen and heard, we cannot doubt that these things *may be;* —nay, we believe, and are sure, that *they are;* the gospel being here, as elsewhere, "the power of God unto salvation to every one that believeth."

Dec. 15. Being Lord's day, at the several public services the recent death of Pomare was commemorated, and lessons of warning, instruction; encouragement, and correction, were drawn by the preachers from the several portions of divine truth which they chose for the themes of their sermons. Mr. Ellis, from Eccles. xii. 7, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it;"—Mr. Barff, from Isa. xlii. 3, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring;"—Mr. Tyerman, from 2 Cor. i. 3, "The Father of mercies." The missionaries, of course, addressed the native congregations in their own language; and Mr. Tyerman discoursed to his British audience in theirs.

Dec. 16. We walked, this morning, northward of the settlement. About the centre point of the head of this harbor, and a hundred yards from the shore, the rocks project, and form a bold feature of scenery. On examining these, we found that they were composed of alternate strata of blue stone and coarse breccia, each layer about two feet thick, and all dipping towards the north-west, at an angle of 25° with the horizon. The blue stone is much honeycombed, abounding with cavities. Most of the rocks of this and the other islands have the same character, which, with their black surfaces, seems to prove that they have been subjected to volcanic action. In the neighboring mountains a firm blue clay abounds, which contains great quantities of nodules, resembling charcoal; and the rocks themselves appear to be of the same material, only differing from the clay in hardness.

A little further to the north, the dip of the strata inclines more towards the plane of the horizon, and the blue stone has been removed from the incumbent breccia, so as to divide it beneath. On one side of the breccia are perpendicular strata of rag-stone, of a slaty structure, furrowed at the edges, where they cross-cut. From these run two thinner strata, of the same kind, about three inches in thickness, and three inches apart, athwart the breccia. A soft earthy substance fills up the interstice, in which are fragments of shells; and among these a specimen of the genus *turbini*, nearly perfect, was found. These parts of the rock, from the presence of such remains, must be presumed not to have been subjected to the fusing and consuming violence of fire.

We proceeded along the level ground, between the abrupt ascent of the mountains and the sea. This fertile border is in some places a mile in breadth, and forms the valuable district of *Puaoa*. That the tide formerly flowed here, even to the mountain-foot, cannot be doubted, the soil consisting of earth, intermingled with marine relics, shells, coral, sand, &c. Much of this champaign tract is planted with bananas, sweet potatoes, &c.; bread-fruit, cocoa-nut, and Chinese paper mulberry-trees, also thrive upon it. On one part stands an exceedingly remarkable tree, of the *aoa*, or *oro* species (the banyan of India), from the bark of which the cloth of that name is manufactured. This grotesque tree grows upon one side of a rock, nearly perpendicular, over the front of which (being from thirty to forty feet high, and as

many broad) hundreds of its roots descend, singularly implicated, and forming a kind of net-work. The stems of the tree above rise up thirty feet at least from the rock, being supported by multitudes of roots, which find their sustenance in the soil below. These occupy a space nearly a hundred feet in compass, and display various arches and recesses, of most curious appearance. On one side, the impending branches have sent down a root of forty feet, which, having got footing in the ground, has given birth to a young tree. Multitudes of other long fibrous shoots, of a black color, are growing downward from the horizontal branches above, which, though dangling wildly in the air now, will strike root as soon as they reach the ground, and add their antic columns to "the pillared shade." The natives have a tradition that the seed of this gigantic plant was brought by a bird from the moon.

Part of the rock which supports this tree is of a light colored sand-stone, and the sest of a micaceous schistus, very hard and sparkling in the fracture. The adjacent eminences are principally of a similar material, many fragments of which, from three to four inches thick, lie scattered below. With these flat stones the natives sometimes pave their floors and court-yards. Large blocks of olive-colored chert are also occasionally found here.

Further onward, we came to a beautiful lagoon, seven miles long by three wide, connected with another yet more to the north, of nearly equal extent. They both communicate with the sea, and contain great quantities of fine fish of the salmon species. The eastern side of this lake is bounded by a narrow margin of low ground, from which the mountains rise precipitously, decorated with small aito-trees all the way upwards to their summits; on the other side, the land is also flat, reaching to the shore. Here the cocoa-nut flourishes in luxuriance, this noble tree delighting in a soil that gives it the fatness of the earth, and the freshness of the sea, to nourish its growth and perfect its fruit.

In calling at several houses, we found two dreadfully afflicted persons sitting upon the floor. The complaint is called *fee-fee*, a species of elephantiasis, the direst plague, in the shape of a disease, of these islands. The legs and thighs of one of these were swollen to a prodigious size; the bulk and weight of the lower part of the body of the other prevented the poor patient from rising up. He was a young

man, about twenty-five years of age, and had not been more than three years under the oppression of this cruel and inveterate malady. He bore his hard lot with exemplary patience.

In the beds of the rivers and elsewhere, as we rambled along, we observed many basaltic fragments. These are angular, having three, four, and five sides; the sides and angles of the same stone being all different, and varying in breadth from two to nine inches. These pieces are of sundry lengths and sizes, as well as texture; some hard and blue, others highly impregnated with mica.

The cause why the sea has abandoned so much ground, now constituting the low borders of this and other islands, may be sought in the extraordinary formation of the coral reefs which encircle them. Before these had attained sufficient extent and elevation the tide must have had full access to the foot of the mountains; and the many high cliffs which rise abruptly from the inland side of these level tracts seem to indicate that the islands themselves were once much larger than they now are; and, consequently, that the sea has removed all the ground which lay between the present steep faces of the mountains and their original boundary. At a very remote period, no doubt, the coral-worms began their labors, and these minute but wonderful artificers probably laid the foundations of their stupendous structures upon the rocks, from which the washing of the sea had cleared the earth and looser strata. As the reefs grew beneath the flood, the force of the ocean against the land would be gradually diminished; and, when the former reached the surface of the water, they would afford (as they do now) protection to the shore from all further encroachment on the part of the tide. Depositions from the sea, and earth brought by rains from the high lands, would gradually fill up the space left between the reefs and the mountains. This has been done to a considerable extent, and the soil so accumulated is now covered with the richest vegetation. Thus those immense basins (called lagoons, so far as they are occupied by water) were formed, of which the coral ramparts on the one side, and the tall cliffs on the other, are the boundaries. In some cases, the reefs run to the foot of the mountains; but, in general, they rise at some distance —from a few yards to two or three miles. Upon these rugged circumvallations the waves beat with perpetual violence;

while, in those hollows between them and the low flat coast, the lagoon is diffused in blue tranquillity, and, except when lashed into turbulence by the winds, scarcely a breaker is seen on the beach. Under the direction of a wise and beneficent Providence, how much are these islands indebted to the poor and slender coral insect, for the construction of those mighty moles that curb the fury of the mightier deep, and, by their happy interference, have occasioned those fruitful lines of level soil to spread between the hills and floods, which furnish the inhabitants with the principal part both of their food and raiment!

CHAPTER X.

Engagements of a Week—Plan for an Insurrection—Native Carpentry—The Bread-fruit Tree—Aromatic Grass—Mountain Prospect—The Cocoa-nut Tree.

Dec. 17. The following weekly course of public and private services here, will show the great pains which are taken by the missionaries for the improvement of their congregations.—On the Sabbath there is an early prayer-meeting, conducted by the natives themselves; and in the fore and afternoon sermons are preached by the missionaries. The Sunday-schools for both sexes are opened twice in the intervals of public worship. All the children attend the latter, and sit in the chapel, in a quarter specially allotted to them, under the superintendence of their teachers. They are also regularly catechised.—Every other morning (except Saturday, provision-day), at sunrise, and again at noon, schools are held for an hour, which are attended by adults as well as children. In these, which are under the immediate direction of the missionaries, reading, writing, arithmetic, &c., are taught.—On Monday afternoon is a meeting, at the chapel, for free conversation on all kinds of useful topics, connected with religion and the means of ameliorating the condition of the people at large. The missionaries attend to answer such questions as may be put by all who desire information on these subjects; and there are seldom fewer than from four to five hundred present.—On Tuesday afternoon the female communicants and candidates for the communion assemble for instruction, alternately at the houses of Mr.

Ellis and Mr. Barff. The pious and intelligent wives of the missionaries preside over these class-meetings; in which several native women pray extemporaneously, as well as devoutly read the scriptures to the rest.—On Wednesday afternoon Mr. Ellis or Mr. Barff delivers a lecture or homily in the chapel to audiences of from seven to eight hundred persons.—On Thursday afternoon the baptized and candidates for baptism are convened to receive admonition and exhortation by the missionaries on their respective duties and privileges.—On Friday there is a catechetical meeting, for both children and adults, which is found to be exceedingly beneficial as well to those who ask as those who answer inqairies. The kings and chiefs come to these various services, without parade of rank, as humble hearers and diligent learners.—On the first Tuesday* in every month a missionary prayer-meeting is held for the spread of the gospel throughout all the world; and on the last Friday, previous to the sacramental Sunday, there is a preparation-meeting for the communicants.

The daily occupations of these islanders are household affairs, providing food, building their houses, constructing canoes, sailing, fishing, planting their grounds, making fences, manufacturing cloth, hats, bonnets, all kinds of apparel, &c. Before Christianity found them, the principal part of their time was spent in eating, sleeping, and profligacy; but now their hours are generally employed in honest and profitable labor, or useful and pleasant engagements, among which school-learning and tasks at home are highly prized. Few indulge themselves in unnecessary sleep, even in the middle of the day. The kings, queens, and chiefs, of both sexes, take the lead, and love to excel in all sorts of work. Though they have many persons at their command, and ready to execute all their wishes, they are not ashamed to labor with their own hands, both for example's sake, and for the delight they take in doing every thing well—yea, better than others. If any of their dependents should leave them behind in carpentry, boat-building, or other handicraft, the highest among them would be mortified. In the same spirit, if any of the female servants of a principal woman could make finer cloth, or devise more elegant

* Their *Tuesday* corresponds to our *Monday*. See p. 50. *Ed.*

patterns wherewith to ornament it, than she, the mistress would feel herself humbled.

Dec. 18. About half a year ago, a spirit of insubordination manifested itself in Huahine. There were upwards of a hundred of the most headstrong young men in the island, who, being dissatisfied with the strictness of Christian discipline, determined to restore—or at least among themselves to *practise*—the old habits of licentiousness. They had conspired to take away the life of Hautia, the regent; and hoping that the raatiras would join them against the Bue Arii (royal family) and the Christians, they actually took up arms,—though their array was not very formidable, a few muskets, clubs, and spears being all the weapons they could collect. The civil authority mustered its forces promptly, and coming suddenly upon the rebels, demanded their immediate, unconditional surrender. They acquiesced, and the ringleaders were brought to justice. It was found that they had tatooed themselves, which, though harmless in itself, is now contrary to law, as associated with obsolete abominations; by them it was used as a symbol of their dissatisfaction with the better order of things, and a signal for revolt against the existing government. Many of these mal-contents proved to be refugees from other islands, who had resorted hither that they might return to their heathen freedom from religious restraint. These aliens were all sent home, and the natives were condemned to hard labor on the public works, such as roads, piers, &c. Their chief, a youth of high rank, was equally degraded and punished with the rest. It is remarkable that, about the same time, there were similar insurrections in Tahiti and Raiatea, but in both those islands the projects of the factions were detected and frustrated.

The Bue Arii here, having just now received a communication from Tahiti, requesting their attendance at that metropolitan station, to consent to the young Pomare's accession to his late father's sovereignty, Mahine came to consult the missionaries; for the confidence which all ranks place in their teachers leads them to ask their advice on any thing of importance; and truly these excellent men are worthy of the esteem and confidence reposed in them. Mahine, being king of Eimeo, and chief of a large district in Tahiti, it was necessary that he at least should make the

voyage. But mark the active piety of this venerable man. Recollecting that his other island, Maioiti, was not yet fully supplied with copies of all the translated portions of the scriptures, he requested to have a hundred copies of the gospel of St. John, which is only just printed, that he might call and distribute them among his subjects there, on his way.

Dec. 19. The deputation agreed to address a letter of condolence to the queen of Tahiti, on the death of her husband, Pomare, which was done, and intrusted to the care of Mahine, at whose house we spent a pleasant afternoon. In the evening he and several chiefs, with their suite, between seventy and eighty persons in all, embarked in a large boat, with a favorable breeze, hoping to reach Tahiti in twenty-four hours.

We took the dimensions of the chapel here, and found them a hundred feet by sixty. One end of this spacious structure was built by king Mahine, the other by Hautia, the regent, and the middle by the raatiras. The pews were put up by the different chiefs, according to their respective taste and fancy, yet following a general plan laid down for them. The workmanship was executed by hands which had never done any thing of the kind before. When this is considered, and also that they had scarcely any tools (those which they had being indifferent ones), it must be confessed that the result of their labors was very creditable to their skill and industry; though, being unaccustomed to square and line, some parts lean one way and some another; while the whole, of course, is more compact than symmetrical. The pulpit, however, is a fair piece of carpentry. One ingenious workman, who had made a sofa for his seat in the chapel, to his utter astonishment, when he placed it there, discovered that it would not stand upon its legs, though it had six substantial ones. When he sat down at one end, the other tilted up no small height in the air, and when he rose, down came that which had been in the ascendant, according to the laws of gravitation. Not discouraged by this ill-omened beginning, he addressed himself to construct another, on more geometrical principles. This perfectly answered his hopes, and very quietly bears both its own weight and his. Such pieces of furniture are now made with great neatness and accurate adjustment, for private houses.

Dec. 21. The bread-fruit trees are at this season in full bearing, and grow to the highest perfection in this island. The Linnæan name is *artocarpus*. This tree being well known to voyagers, and through them, by name, to the public, a popular, rather than a scientific, description of it may be acceptable here. It grows to the size of an ash in England, and is not unlike that tree in form and the color of its bark. The branches affect an upright position. The leaves are much like those of the fig, but more deeply indented, besides growing to a far greater size, some being a foot and a half long. Its appearance is very stately and luxuriant. The fruit is egg-shaped, and sometimes measures twenty-two inches in its shortest, and twenty-five in its largest, circumference. The rind is smooth, green, and marked with hexagonal specks. Under this skin lies the pulp which is eaten, and within that a fibrous core, containing the seeds. The tree is propagated by scions springing from the root of the old stock. These are either suffered to remain and grow up in a clump, or are transplanted singly. They require to be carefully attended to; the ground must be kept clear from weeds for some time, and also well fenced from the hogs, who devour the plants greedily wherever they can light upon such dainties. They are cultivated almost entirely on the low grounds, rarely thriving on the mountain sides, or very near the sea. The trees retain perennial verdure, and bear four crops of fruit in the year. The manifold bounty of Providence is remarkably manifested in giving this valuable product of a soil (not copious in variety of plants) to the people of these islands. It supplies them with food, raiment, and timber—each in its kind abundant and excellent. Their canoes are hollowed out of its trunk, or framed from its planks; the beams, rafters, and flooring of their houses are hewn out of its substance; and it also furnishes a good pitch, in the gum which exudes from holes bored into its stem. Of the bark a very useful description of cloth is prepared, and with this, indeed, they would want no other. The fruit is a delicate and wholesome substitute for bread; being very nutritious, and of a sweet and pleasant flavor. Various modes of dressing this food are in use among the natives. The skin being pared away, the pulp is most generally split and roasted, or rather baked, in earthen ovens, upon and under hot stones; and it is often thus cooked with part of a hog, a fowl, or a fish.

When taken out, it is soft and mealy, much resembling, in color and taste, fine spunge biscuit. The natives frequently beat or squeeze it in their hands, and dip the pieces in salt water, when they eat it. This fruit, in fact, is the principal support of the people, who seldom make a meal without a large proportion of it. They call it *miory*. Though there are about thirty varieties of this tree, which come in contemporaneously, or in close succession, each bringing four crops in the year, yet there are more than three months out of the twelve when the fruit is either not to be obtained or very scarce. To compensate this inconvenience, the inhabitants preserve great quantities of that which is quite ripe, in pits, about four feet deep, and of the same width. These pits are carefully lined with grass, and then with the leaves of the tii-plant, which give an agreeable flavor to the preserved fruit. The latter, being cleared of the green coating, and split, is thrown together on a heap, and covered with leaves, for from twenty-four to forty-eight hours, as the state of the weather may be. The pile is then opened, and the cores of all the split pieces being extracted, these are again laid together; after which the whole undergoes a process of fermentation, and becomes soft. It is then stowed in the pit, covered with grass, and the grass pressed down with stones. The bread-fruit thus cured is taken out of these store-pits from time to time, as it may be wanted, in the state of a sour paste, when it is dressed according to every man's taste. Though the natives, from habit, are fond of it in this way, the food is difficult of digestion, and by no means wholesome.

Dec. 22. We walked up the valley, this afternoon, that we might reach, if practicable, the summit of the right-hand mountain, and examine the rocks which crown it. Having tracked the stream for some distance, we began to climb the steep acclivity through a forest so tangled with underwood that it was often difficult to thread or force our way. Many of the trees grow to a prodigious bulk, especially the mape, a species of large chestnut, the fruit of which the natives roast, and reckon delicious. This tree writhes itself into most fantastic shapes, and attains an enormous breadth as well as height. The trunk is singularly indented, like a deeply and irregularly fluted pillar, leaving in some places scarcely more than the thickness of a plank in the middle. Some specimens were evidently of incomputable age, meas-

uring from forty to fifty feet in girth.—Higher up the mountain we found traces of ancient but long-forsaken dwellings, and contiguous to them groves of bread-fruit trees that once had fed the generations gone by. A great variety of parasitical plants, especially ferns, clothed the stems and branches of the old trees to the very top. One fern displayed leaves from three and a half to fourteen feet in length. It was growing on the side of a deep ravine, and was of that kind which the natives, in times of great scarcity, are constrained to eat; but it is very indifferent food even to their taste. We observed another curious fern, the seeds of which were formed on the tips of its thin and slender leaves.

We passed several veins of reddish earth, and of clayey consistence, adjacent to which were strata of rocks, hard and blue. Many of the loose stones, in our track, were angular, and seemed to have been so formed by crystallization, not by contact with each other. After ascending the side of the mountain to a considerable height with great difficulty and fatigue, finding ourselves apparently little nearer the object of our aim, with the danger of being benighted in the wilderness if we proceeded much further, we abandoned our enterprise and returned. While contemplating the exuberance of vegetation here, and recollecting that thus it must have been poured with unceasing prodigality from the lap of the earth and returned thither, season by season, without having answered any proportionate end, as provision for brute or human life—few vestiges of either being any where discernible—we were ready to inquire, "Wherefore all this waste?" But He, without whose will not a sparrow falls to the ground, can have made nothing in vain. And here we may rationally believe that the perpetual renewal and decomposition of vegetable matter, in all its curious and exquisite forms of blade and stalk, of leaf, flower, seed, from the moss on the crag to the cocoa-nut and bread-fruit tree—has been preparing, through ages past, a soil in the desert, of which the produce, through ages to come, shall nourish a numerous and happy population, whose industry and wants, as they multiply on the earth, shall lead them alike to cultivate the deep declivities of the mountains, and clear the impervious fastnesses of the forests for food and for room to dwell in.

Dec. 23. (Lord's day.) In the afternoon Mr. Ellis preached a sermon from the text, Prov. xiv. 32, "The wicked is driven away in his wickedness, but the righteous hath hope in his death:"—and he took occasion from these words to impress a powerful sense of the peril of living in sin, upon the hearts of his hearers, in consequence of the recent and awful end of a young man, who, though he frequented public worship, was a scoffer at Christianity, and had been suddenly "driven away," it was to be feared, "in his wickedness."

The profession of religion is universal here, and the people's ideas of its importance are so exalted that, though many are strangers to its power, very few treat it otherwise than with reverence. They seem horror-struck at the fearful end of the reprobate young man alluded to, and it is hoped that what they deem a judgment upon him may be a profitable warning to themselves.

Dec. 24. We scaled the mountain Aridi, on the south of Mr. Ellis's house. The sides are very steep, and it was a laborious effort to gain the top, which is computed to be three thousand feet above the lagoon. Red and blue clay, and stone of the same colors, compose this mountain. Among other plants we observed many tufts of a short kind of grass, which the natives call *More tohe noanoa* on account of its strong aromatic scent, which is most rank in the *tohe*, or part above ground: in the blade there is nothing remarkable. From the crest of this eminence the panorama of land and sea is truly sublime; and the mind is expanded and elevated as the eye expatiates over its various and richly-contrasted features. There are but two points of land so high as to interrupt the sight from losing itself within a ring of horizon, immeasurably spread. At the head of the bay, and the foot of the hill, lies the missionary settlement, with its multitude of small buildings, in every stage of erection. Northward, a gracefully curved tongue of land, green and flourishing, with tropical fruit-trees, runs several miles into the sea. North-east appear the sharp ridges which, rising abruptly, tier above tier, accumulate into the great mountain already mentioned as the loftiest in the island. This may be five thousand feet above the sea; and, from the champaign below even to the peak, it is clad with copses and woods covering the fissures and ravines which descend

along its sides towards a deep valley, that opens to the harbor, and pours into the lagoon its perpetual stream of clear, fresh water. A little below the summit of this mountain juts out the broad face of an immense rock, striped with various strata, some nearly horizontal and others dipping towards the north-west, at an angle of about 45°. The extremity of the subjacent valley forms a vast amphitheatre, crowded with majestic trees. The chain of heights appears continuous with this paramount one, quite round the south to south-west; and, over the hollows of the undulated outline, the sea gleams blue and crystalline beyond. The harbor of Haapape lies at the foot of the hill on which we stood, and which, on this flank, is nearly perpendicular. The basin is deep to the very shores, which are coral-reefs, where ships may lie close and perfectly secure. South-west of this lagoon an eminence, loftier than that which we now occupied, rises, with imposing grandeur of form and ruggedness of character. Instead of being clothed from head to foot, like the former and superior one, on the opposite quarter, with tall groves and verdant thickets—this sterner mass is composed of rocks, of which the abrupt edges and diversified strata, at various degrees of obliquity, break out, at frequent intervals of space, from the top to the bottom. Turning our eyes seaward, the islands of Raiatea and Tahaa, at the distance of thirty miles, lay in miniature-beauty; yet filling the mind with the idea of remote magnificence by the boldness of their contour; while the pyramidal peaks of Borabora, at thrice the breadth of intervening water, were distinctly visible. But words cannot paint images with sufficient accuracy to justify lengthened description; on no subject is the impotence of language so perplexingly felt, by those who best know its utmost capabilities of delineating natural scenery, as when one man, from personal knowledge, endeavors to convey to the apprehension of another the color, form, arrangement, and effect of fixed and definite objects.

Dec. 25. Being Christmas-day, we were in spirit at home, among our English friends and kindred; and trusted that they would also—though unknowing where *we* were—remember us, at "the ends of the earth," or "afar off upon the sea."

Next to the bread-fruit, already described, the cocoa-nut tree, *cocos nucifera*, is the most valuable product of the soil, in these islands. It grows to the height of seventy or eighty

feet. The stem tapers from the bottom gradually to the top, without branch or off-set; but at the summit it shoots forth from twenty to thirty vast leaves, some of which are six or seven yards in length. These hang in a graceful tuft all round the crown of the trunk. When young and small the leaves are entire, but as they lengthen they divide into narrow slips, each of which has a wiry rib running up the middle, and diverging from the *spinal* stalk of the leaf—as it may be called. Though strong at the point of contact with the tree, the weight of this enormous foliage would soon break it off, but, where it branches out, a cloth-like substance, called Aa, whose fibres run at right angles with each other, is formed, and invests the tree with its strong and needful intertexture, running also about twenty-four inches up the leaf, and affording it complete support. From among the junctures of these leaves with the head of the stock spring branches of tendrils, on which grows the fruit, a nut enveloped with a husk about two and a half inches thick, green on the outside, and composed of close, tough fibres, which run longitudinally from end to end, presenting an oval shape, rather angular at the sides. The shell is hard and black, the kernel white, lining the shell, and containing the milky water within; but the nut being often brought to England, no minute description can be necessary in this place. Some trees will produce, at the same time, a hundred nuts, each containing from half a pint to a wine-quart of the liquor; and these noble fruits closely encircle the top of the stem, like a beaded belt, or coronet, beneath the pendent crest of plume-like leaves.

The trunk of this remarkable tree is a bundle of fibres, closely connected by a cementing matter. Within two or three feet of the ground, these fibres spread forth into thousands of small roots, which insinuate themselves through the superficial earth, and spread horizontally twelve or fourteen feet from the bole, in all directions. This cordage must be amazingly strong, for it supports the whole tree, with all its bulk and weight of stem, foliage, and fruit. The bark seems to be of little use in this species, as it generally rots off towards the ground, at an early stage. We have seen cocoa-stocks decayed through the heart, and others of which large portions of the outside had been cut away, to a considerable depth, which yet continued to thrive and bear leaves and nuts. The timber (if these live fagots of well-

packed fibres can be called timber) is of some value, being used for rafters in sheds and cut into short lengths for fences; spears were formerly made of it. The leaves are turned to better account, being platted into mats, shaped into baskets, and occasionally manufactured into bonnets.—The fibres of the husks are twisted into ropes and lines of various sizes, which are exceedingly strong.—The shell of the nut is converted into drinking-cups, lamps, and other small vessels.—The water is a delicious beverage, always cool and refreshing; those who have only tasted it in England have no idea what a luxury it is between the tropics.—The kernel, when scraped out of the shell, is either eaten raw, or, being squeezed through the fibres of the husk, yields a pleasant and nutritious milk, which is sometimes mixed with arrow-root, and a kind of pudding is compounded of both. The kernel also produces the oil, now so abundantly made here, by a process formerly described in this journal.—Thus timber, fuel, mats, baskets, ropes, drinking-vessels, a wholesome beverage, good food, liquor strainers, bonnets, oil, and bowls for lamps—are produced from this convenient tree; which, with the bread-fruit,—were there no other sources of supply,—would nearly meet all the necessities of the people.

The natives distinguish the cocoa-nut by various names according to its various stages of growth.—When young, and before the kernel is formed, they call it *orio;* when it has only a thin jelly within, it is called *nina;* when the kernel becomes more palpable, *nimaha;* when harder still, *omoto;* when quite ripe, *opaa;* afterwards, when the whole interior is filled up with a kernel, from which the young leaves spring, it is called *uto;* at this time the outside turns brown, and it is from the fruit in this state that the oil is drained. When the nuts are intended for propagation, they are hung, being quite ripe, upon a tree. In about six months a green leaf shoots out of one of the three holes at the smaller end. The nut is then put into the ground, to the depth of the shell, with the sprout upwards, when, from the other two holes, a pair of roots strike downward, and the plant is nourished by the decay of the nut till it can draw its entire sustenance from the soil; and such is its freedom of growth that there is scarcely a spot, however otherwise barren and unpropitious to vegetation, from which this stately plant will not spring up, with its diadem of beauty and girdle of fertility. In about six years it begins to bear;

the fruit is nearly twelve months in coming to perfection. Though the cocoa-trees rise to such amazing height, the natives climb them with the facility of cats. This they do, sometimes, by what may be called walking up the stems, the motion of the leg following that of the hand; but more generally they effect their purpose by fastening their legs together, about twenty-four inches apart, with a rope; when, placing a foot on each side of the tree, they draw up their bodies by the action of their arms, without difficulty.

CHAPTER XI.

Coasting-tour round Huahine—Rocking-stone—Hurricane by Night—Mahabu Harbor—Matara—Sea-side Meal—Native Sayings—Large Marae—Converted Priest of Oro—Picture of a Party asleep—Converted Shark-worshipper—A Shark-marae—Accident-bird—Value of a Nail.

Dec. 26. Accompanied by Mr. Ellis and Mr. Barff, together with the queen of Hautia, several of the royal family, and many people, we set off, about noon, to make a tour of this island. The day was favorable, and a gentle breeze wafted us out of the harbor. As we sailed along the coast, we admired the mountain precipices, starting upright from the beach, and the gradual slopes beyond towering into wooded knolls or piked pinnacles, that sharpened into vanishing points amidst the immensity of heaven above. The nether rocks were generally dark-colored; the strata diverse in dip and material; in one instance, the layer appeared slaty and horizontal. On the summit of a high cliff, to the south, stands a huge rocking-stone, shaped like a bishop's mitre, which moves to and fro on the application of a very small force. Expanding from their serpentine recesses between the inland mountains to the shore, valley after valley saluted our view; and gladdened our hearts with the exuberance of their vegetable riches, promising—yea, producing, day by day, inexhaustible provisions for all that live around their precincts. At three o'clock we reached the island of Papeorea, on the south-west extremity of Huahine. This little spot, which seems but a hillock amidst the sea, stands about sixty feet above high-water mark, and is exquisitely adorned with the trees common to the climate.

The rock is of the same black stone as prevails throughout the adjacent islands, intersected with breccia; though in one part we discovered a hard blue vein, in a contrary direction to the other strata, and nearly vertical. This is divided into fragments of various shapes, but all approaching to rude regularity of figure,—square, triangular, &c. In another place the formation is very singular, one portion being bent and pointed, like horns, and another rounded like cylinders; the exterior of this stone is yellow, the interior slate-blue; and all these rocks are much impregnated with ferruginous matter. We are not aware, however, that iron, or indeed any other metallic ore, has been traced in any of these islands.

Having perambulated the whole of this petty domain, won from the deep in some far distant age, we dined and supped in one meal, had family prayer in the Tahitian language, and made arrangements, at an early hour, to bivouac for the night. Our company, including the queen and her retinue (who met us here), consisted of a hundred persons. Our four small beds were put up in a native house, open at one side. This we contrived to partition with sails and blankets, and deemed ourselves very sufficiently sequestered in our tent-like chambers. The people without found no difficulty, consistently with their simple habits and few wants, in accommodating themselves on the ground, partly under another shed, and partly in the open air around it. We had not long composed our little camp to rest, when we were suddenly assailed by a violent shower of rain, accompanied with a tempestuous wind, which had nearly dislodged us all. The natives awoke immediately; those under the shed were driven out, by the crazy roof coming down in fragments, though with no very heavy ruin, upon them. The out-of-door sleepers, of course, were soon roused by the pelting of the storm, and ran in all directions to the trees and bushes for refuge. A strange scene of confusion followed; the hogs were screaming, the goats bleating, and forcing their way into our bed-room for shelter, from whence it was not easy to repulse them; men, women, and children were hurrying to and fro, and mingling their voices of surprise and consternation. But the uproar soon subsided; the people cowering under cover, wherever they could find it, presently resumed their characteristic good humor, and, after talking and

laughing for several hours, while the turmoil of elements continued, they gradually sunk with the wind and the rain to rest.

Dec. 27. Though there were some showers this morning, we got under weigh at an early hour. East of the island on which we had lodged Huahine presents a spacious harbor, surrounded on the landward by hills and mountains, of indescribable beauty, and singularly contrasted, yet richly harmonized. The slopes are verdant to the water's edge; while above, height over height, clad in different colored foliage, and ridge beyond ridge, gray, and black, and cragged, present successive scenes of landscape, which pen cannot trace, nor pencil follow, through their ever-varying, yet always pleasing, combinations, as the lights and shadows change upon their surface, or the beholder changes the place whence he contemplates them. We sailed nearly round this ample basin, which is about three miles across, and of which the shores, though irregularly winding, are as gracefully curved as the convolutions of a shell. Making our exit at the southern outlet, on our right lay Papeorea, which we had lately quitted; and on the left, Huahine-iti, or Huahine the less—a vision of enchantment to the eye. Nothing in nature can exceed in picturesque unity of subject (if the phrase may be allowed) the spectacle of one of these modern Hesperides, having its mountains, woods, and waters, all lovely and lighted with sunshine, reposing on the flood, and doubling its image beneath; nor can any thing ideal exceed in romantic effect the bewildering illusion produced by looking upon it askance, with the head inclined downward, when the reality and the reflection are so identified as to make both appear one—an island, alone in the midst of a sea, as deep as the firmament—or, as fancy might easily feign, an entire little world (a satellite to this) invisibly suspended "'twixt upper, nether, and surrounding" sky.

Opposite Papeorea a vast rock rises out of the water with great majesty. This mass is generally composed of alternate strata of blue rag and breccia. There is a remarkable vein, about two feet in thickness, which runs aslant, and in a contrary direction to all the rest. Strong marks of the action of fire are visible on the surface, and in one side we found a hole, which may have been a volcanic crater. Here and there, also, there are strata of black stone, which, when broken, has a pitchy appearance.

We next reached the harbor of Mahabu, on the north-west side of Huahine-iti. There is no passage between the coral-reefs into this lagoon, which is of an oval shape, and of capacity to accommodate all the war-ships of Europe with safe anchorage. Like the former bays which we have visited, this is overlooked by craggy cliffs, between which and the water, there is a breadth of fertile low-land. In the middle appears a single small coral-motu, with a tuft of cocoa-nut trees waving upon its circlet of rock. We landed at the head of the bay, where a place of worship has been erected. Near it stands an old native house, which had been cleaned and strewn with grass for our accommodation. Here we put up our beds, and after dining a raatira said he had a little speech to say to us, if we would accompany him. We went, and lo! he presented each of us with a hog. Other presents of fruit were brought to us in the course of the day. In the evening divine service was held in the adjacent chapel, wherein about a hundred persons assembled. This is a very rich district, and the produce might well maintain ten thousand inhabitants round the margin of the lagoon. The late population have all removed to the missionary settlement at Fare, and only visit their old neighborhood occasionally, to gather the fruits which the bounty of Providence causes to grow here without their care or culture.

Dec. 28. We spent many hours in exploring the valleys, declivities, and remoter elevations, which every where presented similar objects for curiosity in the productions of the soil, and for admiration in the sections of sea and land scenery, on which the sight was never weary of dwelling, or rather roving from point to point; finding at once action and repose in expatiating as freely as the wind that breathed over the mountains and rippled the ocean.

In the afternoon we proceeded on our cruise, keeping within the reefs, which are two miles from the shore, and afford perfect security from the breakers on the side of the sea. A high rock, projecting from the flank of one of the mountains, was pointed out to us, over the brow of which a man once leaped, to escape the spear of his pursuer, from whom he had stolen some property. Happily the fugitive alighted on a quantity of loose earth, which had been thrown up only the day before, and missed being dashed to pieces on the spot. We soon afterwards passed by one of the two

districts whose inhabitants declined to emigrate to the missionary settlement, to be nearer the means of Christian instruction, of which, at that time, they thought more lightly than the bulk of their countrymen. They come, however, occasionally to Fare, to hear the gospel, and their teachers in turn visit them when opportunity offers. In the evening we landed at Matara, where there is a small native village, and a chapel. A beautiful motu stretches across the mouth of the bay here, and presents a complete specimen of a coral-island, where the rude structure of thousands of millions of minute worms, growing up, through successive ages, into a barren reef, has gradually been invested with soil, and now is as "a field which the Lord hath blessed." Our sleeping quarters had been comfortably arranged, and we passed a quiet night, in a large native dwelling, divided into three apartments, of which we occupied one end; the queen, with her attendants, the other; and the middle space served for a common eating-room.

Dec. 29. After an early breakfast and family prayer, we visited the aforementioned motu. A beach, composed of fragments of shells and other marine exuviæ, surrounds the island, which is nearly two miles in circumference. The coral-rocks—themselves incorrigibly sterile, but over which nature has spread prolific tillage—at several points jut out into the sea, and again disappear in the sand. Even in the centre and highest part of this new-made land, coral is every where visible, as the substratum of the whole. In addition to the trees and plants commonly found on such spots, we collected eleven which were new to us.

Having caught a sufficient number of fishes, we ordered them to be dressed. Immediately a fire was kindled on the beach, and the repast was served up in so primitive a style that we could not but be reminded of that scene, by the lake of Tiberias, where the risen Redeemer showed himself to his disciples, and condescended to sit down with them by "a fire of coals" on the shore, and fish laid thereon, and bread, of which He gave to them with his own hands, as He was wont to do, in the character of their Lord and Master, before his passion. Ah! who can remember the sequel —for "when they had dined, Jesus saith to Simon Peter, Son of Jonas, lovest thou me?"—without "being grieved," less because of the thrice-repeated question, than because he who has most experienced a Savior's love—his pardoning

love—is most sensible how imperfectly he can answer, "Lord, Thou knowest all things; Thou knowest that I love Thee."

On this occasion, a trifling circumstance occurred which is only worth notice as exemplifying the style of conversation in this remote corner of the world, where great plainness of speech is quite consistent with good manners. Mr. Barff, not having observed the fire which had been lighted, asked a native where it was. "You are a strange-eyed man," was the reply that he received, and this was given in perfect good humor, meaning no more than that if you will use your eyes you cannot help seeing it before your face. Such abrupt and significant answers are common among these people, who, though loquacious, strive to make their remarks in the fewest possible words; and often both matter and manner are equally pithy.—One evening the queen was amusing herself with peeping through a small opera-glass, belonging to one of our party. Having never seen any thing of the kind before, she was delighted with trying its powers, as she imagined, first on one and then another of the company, seated in different and distant parts of the spacious room. At length she exclaimed, "This is a short way of getting *at* a person!" The surprise of children in such a case is the reverse; they think the glass brings the objects near to themselves; she seemed to imagine that it carried her to the object.

Towards evening we walked to the great marae of Oro, which is within a mile of this bay. The queen and her friends accompanied us. Near "the high place" of this "abomination" of Huahine we called upon an aged man, who was the last priest here at the murderous shrine of the god of war. In youth he must have been uncommonly large and powerful. His face was singularly tatooed, which is in itself remarkable (indeed only the second instance that we have seen), as the vainest among the one sex, and the fiercest of the other, were not wont thus either to adorn or disfigure their countenances. And herein these Pacific islanders differed entirely from other savages who practise the same fanciful method of marking themselves. The North American Indians, the New Zealanders, &c., glory in the characteristic imagery which they depict on their foreheads, cheeks, and chins, by this barbarous species of embroidery. The gray hair of the patriarch before us was cut

short, except one thin lock, which was allowed to grow long behind. But what gave peculiar interest to his person and character was the circumstance of his being blind, the occasion of his blindness, and its effect upon his future life. The dark idolater had long withstood the gospel, and refused to acknowledge the sanctity of the Sabbath, after the former was received, and the latter commanded by authority, to be observed in these islands. One Sabbath morning, in contempt of the day, he went out to work in his garden. On returning to his house, he became blind in a moment. Dreadfully alarmed, he cried out, "I am a dead man!—a dead man!" His neighbors, in amazement, came running to his assistance;—but vain was human help; an invisible hand was upon him, and had closed up his eyes for ever from seeing the sun. But the same hand, we may believe, opened the eyes of his understanding by the stroke which destroyed the light of the body; he immediately concluded that this affliction was a judgment upon him for disobeying (probably against strong, though long-resisted, internal convictions) the gospel of our Lord Jesus Christ. His countrymen were under the same impression. He humbled himself in the dust, mourned over his sins, confessed them, abjured idolatry, and embraced that religion which had already triumphed over almost every other heart in the island except his own. To this day he has continued in that renovated state of mind, and his conduct has been conformable to his profession.

After some conversation with him respecting what he had been, and what he is now, we informed him whither we were going; he then got up, and accompanied us, finding his way without difficulty by the aid of a long stick. We were soon at the marae. This measured a hundred and forty-six feet in length, by eighteen in width, and was in a tolerably complete state, only a few of the great stones having been displaced. It is built of large flags of coral-rock, placed upon their edges in the ground, and forming an inclosure, which is filled up with earth. On this a second smaller inclosure had been raised in the same manner, leaving a platform all around, four feet wide. Within this upper story were interred the bones of the miserable victims, human and brute, which from time to time had been sacrificed to the demon-idol worshipped here. One of the large flag stones measured nine feet by ten. The labor of heaving such

blocks from the bottom of the sea, bringing them so far, and building them up here, must have been immense.

Tare no Oro, or Oro's house, stood behind this long range of earth and stones, about the middle of the farther wall. It was a small structure, only eight feet long by six in width. About three yards beyond, and upon the ground, lay a flat stone, twelve or fourteen inches square, on which the priest of Oro formerly was accustomed to stand, when he offered his prayers and practised his enchantments. Close to this, rising behind it, was another stone, sufficiently broad and elevated to form a seat for him when weary, or when the duty of his office required him to assume the posture of repose.

Without due consideration, we requested the old priest to take his stand, and show us in what manner he prayed to Oro, and delivered oracles to the people. With undisguised reluctance, he consented, and stepped upon the accursed spot, from which he had so often, in times past, acted the part both of the deceiver and the deceived. But when he was about to repeat one of the prayers to Oro—as though he had come within the grasp of the power of darkness, and felt himself in the act of apostasy—"fear came upon him, and trembling, that made all his bones to shake;" and down from his station he leaped with precipitancy, crying out, "I dare not do it—I dare not do it." He was so troubled that he left the scene as hastily as he could, dreading a second judgment, and declaring that, if he did such a thing, he should die immediately. We were much affected, and regretted having inadvertently brought him into such terror and peril, while we could not but admire his conscientiousness. At the further end of this huge mass stood a small marae, twelve feet by seven, long and broad. This, we were told, had been built on the occasion of making an arii, that is, adopting into the royal family a person of inferior birth. Ceremonies were then observed, which the worst words in our language would be abused in describing.

When the house of Oro had been erected, several human sacrifices were slain, and every pillar that supported the roof was, as it were, planted in the body of such a victim, having been driven, like a stake, through it into the ground. There had been fourteen grand occasions, when human sacrifices had been thus offered, within the remembrance of the old priest. As he enumerated these, he took a piece of taro

leaf in his hand, a shred of which he tore off and threw upon the ground, to mark each, when he mentioned it in order.

In surveying this wreck of Satan's throne, melancholy retrospection carried our spirits through the dark ages which had passed over these lands, while they were full of the habitations of cruelty and wickedness; when one generation went, and another came, without change, or hope, or possibility of deliverance, till the messengers of mercy, with their lives in their hands, and the love of Christ and the souls for whom He died in their hearts, appeared upon their shores to preach liberty to the captives, and the opening of the prison-doors to them that were bound. The idols, the temples, the bloody rites, the detestable profligacy, the gross ignorance, the spiritual slavery, and the personal abasement, of the people, have all disappeared; and, however imperfect yet, society is advancing in genuine civilization; and, however deficient, still the church of God is growing in grace, and in the knowledge, practice, and enjoyment of pure and undefiled religion. Those of the natives whose habits were formed under the old atrocious system, in contemplating the transformation, not in themselves only, but in all things around them, scarcely know how to reconcile the former and the present state of things; it is to them as though the one or the other must be a dream; yet, by bitter remembrance and happy experience, "the wormwood and the gall" not less certainly *were* their portion once, than "the milk and honey" *are* now. In their prayers and discourses, they love to contrast the two states. They compare the present to peace, after long and murderous wars—to an abundant fruit-harvest, after famine and drought—to undisturbed, refreshing sleep, after days and nights of toil, and watching, and distress.

When the altars were overthrown, and the idols burnt, the image of Oro, which made this place hideous, was also demanded by the regenerators of their country, that execution might be done upon it. The old priest, seeing his craft in danger, but determined to cleave to the hope of reviving it till the last, hid his god—a shapeless log of timber—in a cave among the rocks. Hautia, however, was not to be trifled with, nor could such a nuisance as the pestilent stock, to which human beings had been sacrificed, be permitted to exist any longer on the face of the earth, lest the plague of

idolatry should again break out among its reclaimed followers. He insisted upon its being brought forth, and committed to the flames, in the presence of the people, who had but the day before trembled and fallen down before it. This was done; but still the priest himself held to the superstition of his fathers, though he had seen their god consumed to ashes by mortal man with impunity; and he ceased not to spurn at the religion of the strangers till the signal event already mentioned, when blindness fell upon his outward, and light upon his inward, vision. One of the largest stones of this dilapidated marae was taken away, a few weeks ago, to Tare, and there placed over the grave of the young heir to the kingdom of these islands, the son of Mahine, formerly mentioned. Near this marae there are two stones, one upright, the other prostrate, the only remains of a very ancient structure of a similar kind. They are both basaltic fragments, of irregular angular shape; but whence they were brought we could not learn. To these dumb blocks divine honors were accustomed to be paid, and prayers offered, by the fanatic priests and the deluded multitude.

The night-quarters, in the house where our servants, and those who accompanied us of their own accord, were lodged, presented a singularly grotesque spectacle after they were all laid down to sleep. Each spread his mat on the ground, and threw himself upon it, apparently at random, but perfectly at ease; heads and feet lying in all directions. Some made pillows of their mats, some made pillows of their neighbors, and some did without pillows at all. If it had rained down sleepers through the roof upon the floor, they could hardly have fallen more unpremeditatedly, or been more whimsically disposed; yet all slept soundly, as though, having nothing to do but to sleep, each was making the best use of his time; their coverings were the native mantles which they wore in the day: yet ludicrous as the spectacle at first view appeared, there was not the slightest indecorum observable among the group. Sir Joshua Reynolds has remarked, that all the positions of children are graceful, because they are unconstrained; the same may be said of the unconscious acts and attitudes, sleeping or waking, of people like these, who follow simple instinct in whatever they do. Nature herself might have put her children to bed here, having given them such pliancy of limbs, and healthiness of frame, that,

as they sunk down, so they lay, in sweet, untroubled, and profound repose.

Dec. 30. Being Lord's day, the usual services, in Tahitian and English, were duly performed, and devoutly attended. At our evening prayers, we could not but observe how differently the very ground on which we were kneeling, singing, and offering supplications at a throne of grace, had been but lately occupied. Our house stands upon part of a marae, which was dedicated to the worship of the shark—a fit representative of *him* who is the prototype of all idols—the devourer, the destroyer! This was a family marae, and the owner, who had often prayed and sacrificed here to the most voracious of things that swim, was present with us at the worship of the Father of all mercies. He informed us that, according to the traditions of his fathers, a horrible monster once worked its way upwards through the solid ground. As it approached the surface, the people were alarmed at the convulsion of the earth beneath their feet; and while they were flying on all sides, a huge shark reared its head, and opened its jaws, through the cleft soil, on this very spot. In commemoration of so great a prodigy, the ancestors of our informant had built the marae, which came into his possession by inheritance. He had, however, desecrated the shrine, or rather consecrated it to a better purpose, having converted it into a dwelling for himself and his family, now acknowledging the true God.

Sharks are numerous about this coast, and they were formerly worshipped from fear; indeed, the fear that hath torment was the mother of devotion here, as it is in every other heathen land. Large oblations were frequently offered to them by the priests who served at their altars. We are assured that numbers of these ravenous animals were so far tamed in this bay, that they came regularly to the beach to be fed with fish and pork, which were provided for them in large quantities. This marae being situated very near the lagoon, a shark once worked his way through the sand, and took personal possession of his temple, the water flowing in with him; whereupon, the reservoir thus formed being properly dammed up, and from time to time replenished, he luxuriated in his sanctuary, and daily received his food from the devotees who flocked thither. Whenever the natives, in their canoes, encountered a shark at sea, they endeavored to

propitiate him by throwing out some of the fish which they might have caught; and such offerings were so acceptable to these divinities, that the latter would follow the boats to the shore, and gradually became familiar enough to wait till their portion was dealt forth to them. Nevertheless, the ungrateful sharks, having a god of their own—"their belly"—never failed to sacrifice even their worshippers to *that* idol, when they could catch a stray man, woman or child, in the water, or on the beach, near enough to be seized and carried into the deep.

Dec. 31. To-day we explored the neighborhood of this bay. About a furlong from the head of it is a cliff, nearly perpendicular, seven hundred feet high, according to our calculation, and extending a quarter of a mile laterally. It consists of one enormous mass of very black chert. Many huge fragments lie at the foot, which are, for the most part, overrun with grass and low shrubs. From the upper face of the precipice itself, spring scattered tufts of ito and purau plants. We walked upwards of three miles into the valley, from whence the inland mountains tower away to an elevation which gives the sense of toil to the eye that climbs them, stage by stage, over thick forests and interrupting crags, following their sinuosities, and marking their slopes, as they diminish in distance. One of these acclivities we ascended, to visit a marae, situated in a solitude of woods and rocks which gave more than ordinary solemnity of horror to the idolatrous temple. Here, again, sharks were the tutelary deities, or rather the hostile fiends whose fury was sought to be appeased by the superstitious reverence paid to them. Several of these sea-monsters were distinguished above the nameless multitude that prowl for prey throughout the boundless ocean. One, named *Tuarihono*, had the pre-eminence, because he was a foreigner, and came from the island of Maupiti. It is a remarkable fact, that the natives here were always more prone to think highly of what was brought from a strange country, than what belonged to their own. A second was called *Teabua*, a third *Teariihioroa*, a fourth *Teareaumua*, &c. How many others were thus distinctly recognized, we could not ascertain. Indeed, almost every family had its particular shark, to which it vowed and made oblations here, or at other maraes. They always gave a name to these savage creatures, when they numbered them among the gods, by some circumstance connected with the

fish itself, the place where it appeared, its size, color, &c.; but all the appellations were magnificent and sounding, it being understood that the sharks would be offended with paltry and vulgar ones. On this spot, the raatiras, or land-owners, used to meet to practise the sacred exercise of the bow and arrow, which, being *tabued*, were never employed as weapons in war. In the course of our excursion this day, we visited another marae, on the beach, larger than either of the former, but learnt nothing particular in reference to its history. A white bird, with a long blue bill, and web-footed, about the size of a dove, was brought to us. The natives call it *pirai;* and this harmless creature was also one of "the lords many, and gods many," worshipped here. It was supposed to preside over *accidents*, and, being often found sitting in the bread-fruit trees, its protection against falls in climbing them was sought. It was believed that, when this bird perceived any one thus precipitated by an unlucky slip, it would immediately fly beneath his body, as if to rescue him before he reached the ground, or, at least, lighten his descent. The chief who gave us this curious information, assured us that he had proved it to be true by personal experience: for, on a certain occasion, when he was dislodged from a bread-fruit tree, one of these compassionate birds glanced under him so closely as to touch his neck with the flapping of its wings, and he sustained no injury (as he presumed) in consequence of this happy interference of one of the gods; whereupon he immediately cut a large bunch of bananas, and went and offered them to his deliverer at the marae. This day, in the course of our ramble, we caught a *vivi*, a giant of a grasshopper, which measured nearly five inches in length. The body was green, the wings red.

We have been told that the first nail ever seen in this island was taken from a boat at Raiatea. It was a spike-nail, and brought hither by its fortunate possessor as something of rare value. And so it proved, for he made no small gain by lending it out for hire, to canoe-builders, to bore holes in the sides of their planks. Afterwards, another lucky fellow got hold of a nail, and not knowing how such a thing came into existence, he shrewdly conjectured that it must have been formed by a process of vegetation. Wherefore, to propagate so valuable an exotic, he planted his nail in the ground, but waited in vain for the blade, the bud, the blos-

som, and the fruit. This man is still living, and has not heard the last of his speculation; being often reminded, to his no small chagrin, of the folly by which he acquired at least one piece of knowledge.

CHAPTER XII.

Lizard-God—Motley Dinner Company—Traditions—Dog-Marae—Rock Scenery—District of Hiro, God of Thieves—Puerile Prerogative of Areois—Cascade—Fern-leaf Printing—Memorial Trees planted—Columnar Rock—Comfortless Plight of the Coasting Party—Curious Species of Lobster—Marae of Tani—Idol-Festival—Extensive Lagoon—Extraordinary Aoa Tree—Royal Burying-place—Native Contributions to Missionary Society—Gross Notions formerly entertained concerning a Future State.

1822. Jan. 1. Proceeding on our circumnavigation of the island, along the north-east coast, we landed about two miles from our last quarters to visit a ravine which has been opened, by some unrecorded convulsion, to a great depth, through a solid rock of chert and breccia. This singular fissure is a quarter of a mile in length, from twelve to fifteen feet wide, near the entrance, but narrowing to eight or nine towards the upper end. A strange tradition existed concerning this place: in a remote age a lizard was born of a human mother, and immediately translated into a god when it saw the light. Here was its retreat and its temple; and here divine honors have been paid to the four-footed reptiles of that species ever since. From thence we walked along the beach, though it was hard to pick our steps among the protruding rocks and sharp prickly corals that interrupted our path in many places. We rested at a native house whither the queen and her retinue had gone last night, and where they had now prepared a sumptuous entertainment, of the usual country viands, for us and our attendants, and all that chose to partake of it. The house was a miserable shed, though spacious, the roof being rent into sky-lights, and the walls into breaches. The dinner-party was more numerous and hearty, than either select or congenial—the queen and her friends, ourselves and our servants, with sundry hangers-on of the natives; also a rabble of dogs, cats, hogs, and fowls, eagerly and unceremoniously putting in their claims for a share of the feast. Good humor, however, pre-

vailed, and there was abundant fare, both for man, and beast, and winged fowl. In addition to our portion of this social meal, we each received a present of a live hog.

Near at hand was the ruin of a marae, out of which we picked several human skulls, being those of victims who had been here offered to Oro. An intelligent native, of high rank, now a Christian, formerly an Areoi, told us, in answer to a question, that the belief of these vagabonds (the Areois) respecting a future state, was this—The spirits of themselves and their friends went into some place far away, where they enjoyed happiness, in the tenth degree, or of the highest kind. They lived at large, in the midst of an immense plain, round which stood all the gods, joining hands, with interlocked fingers, and forming an impregnable protection; while those within the circle revelled in all manner of sensual delights. We have heard other traditions on the same subject; little dependence can be placed on any as being universal; one was believed here, and another there, and they had only one common quality—that of being equally preposterous in mass and abominable in detail.

We afterwards took to our boat again, sailing between the land and a coral islet, overshadowed with trees, nearly two miles in length and half a mile in breadth. At the further point of this motu, a scene of startling peculiarity and grandeur burst upon our view. Immediately before us, a vast conical mountain stood up from the shore to the heavens, having on its peak the faded crown of a perishing marae, once held in profound veneration, having been dedicated to the worship of the dog. On either side of the straits, between Huahine and Huahine-iti, craggy precipices crowd one upon the back of another, to the height of three thousand feet. Over the top of one of these hangs a huge rock, as though it were disrupted from its seat and falling instantly upon the valley beneath. On the contrary shore, gigantic masses, of the same character, rear their weather-beaten but immovable ridges, as in defiance of earthquakes or storms, passively maintaining their ground till they shall be crumbled into dust, under the perpetual foot of time, on the very spot where they were first fixed at the creation, left bare by the retiring waters of the deluge, or heaved from the bottom of the abyss by the volcanic throes that gave birth to the islands of which they are at once the ornaments and the stability. These stupendous eminences are mouldered into many sin-

gular but not mis-shapen forms, for grandeur and grace are distinguishable among all their variations; while, through the thick verdure that generally arrays them, break forth denuded crags, black, crimson, and gray, and frequent fissures open into their recesses, yet conceal what they disclose, their borders being curiously curtained with foliage that seems to live in the air as its element, and scarcely to be indebted to the stone cliff, whence its springs, either for nourishment or support. Even the perpendicular faces of the rocks are often overgrown, in this genial climate, with rank and luxuriant vegetation.

Crossing over the district called *Apoomatai*, or *the hole in the wind*, the meaning of which we have not been happy enough to learn, we took up our quarters for the night at a preaching-place, where there is a small chapel, and a house for the use of the missionaries when they come hither. We had evening service in the former, attended by about fifty persons, and in the latter we prepared our beds, but expected no sleep, on account of the multitudes of mosquitoes. The natives, however, to our no small surprise and pleasure—though it was hard to believe such good news—told us that the pestilent swarms would retire at the close of day. And so they did:—this place has somehow become *tabued*, from their visits, during the night, for, every where else, the matins, the vespers, and the vigils of these everlasting tormentors of flesh and blood, are little less annoying than their noonday inflictions.

Near this privileged spot, and before we enjoyed the unhoped-for comfort of undisturbed repose, we visited a lofty mountain, rising just behind our lodging. We estimated the elevation at three thousand feet. A spring spouts from its flanks, at two-thirds of the way, which the traveller finds very refreshing in the toilsome ascent. From the summit, as from every other, the views were sublime and enchanting—loveliness of color, and grace of form, marking every feature of land and sea scenery; combined with amazing height of interior mountains, winding irregularity of coast, smooth water within the lagoons, rough breakers on the reefs without, coral islands here and there; all compassed with the infinity of sea beyond and of sky above. Here is the extreme verge of Huahine. An insulated rock projects from the head of this mountain, presenting a panorama-stand by day, and a point on which star after star may be seen by

night, from the depth below, lingering over its pinnacle, and cresting it with their beams, as they pass in their courses. The strata of this rock are irregular, and consist of volcanic rubble and basaltes, both quite black.—We remarked a second spring trickling from the under stratum of this pile, notwithstanding its great elevation. The same plants were also found in this superior region as on the lower slopes. The cotton-plant was abundant, and an uncommon kind of stone-crop. But the most curious was a species of mimosa, or sensitive plant, with a white blossom, like that of the pea, but very minute. It rises to the height of fourteen inches, and is called by the natives *hora*. The sweet-scented grass, formerly mentioned, grows exuberantly here, and is now in full blow and fragrance. Ferns and reeds also flourish in every crevice and hollow. The structure of the middle part of this mountain, so far as the soil was laid bare, is the same red loam which is traced every where in the high lands here, and which appears to be decomposed lava, containing many fragments of honey-combed stones, of the same color. This is a royal domain, and formerly was a favorite haunt of those human harpies—the Areois, in whose character and habits all that is most loathsome—"earthly, sensual, devilish"—was combined. The low land between the beach and the foot of the mountains is little more than a hundred yards in breadth, but exceedingly fertile. Towards the south, however, it expands gradually into a spacious and beautiful valley—a lap into which the horn of plenty has been unsparingly poured. Auna, who was formerly one of his most zealous and favored votaries, informs us that *Hiro*, the patron divinity of thieves, was devoutly worshipped here and throughout these islands, though he was a god of but recent creation. He is said to have been a native of Raiatea, and so far from being born an immortal that (if the ambiguity may be allowed) he did not even die one—his skull having been preserved at Opoa, in that island, and seen by persons now living there, though it has recently disappeared with the other relics of idolatry. This Hiro was so subtle and audacious a robber that even the altars and maraes of the gods were not safe from his sacrilegious fingers. To his skill in thieving were added all those other accomplishments for which heathen deities in all countries, from Greece and Rome to Tahiti and Raiatea, have been celebrated,—lying, murder, debauchery, &c. &c. Nor was he less famous for managing a canoe, and playing

the pirate by sea, than the burglar and bandit on shore. After his death, when enrolled among the gods for his atrocities, he was reverenced even above Oro, to whom he proved himself superior by throwing him down and lying-upon him. His skull, as already mentioned, was deposited in a large marae, which he had himself erected, and his hair was put into the body of Oro's image and committed to the flames at Maeoa. The devotees of this idol were all persons of more than vulgar rank; our friend Auna, being of royal kindred, was admitted to that honor. Indeed, it was not to be expected, even in such a state of savage society as then existed, that any except the great should be permitted to seize their neighbors goods with impunity.

The fraternity of Areois had some customs and practices which they affected to reserve to themselves, and which it would have been at the peril of others to adopt. These were either exceedingly gross or exceedingly puerile. Of the latter we are assured that the following was a favorite one, which it might have been death for an uninitiated person to imitate. When they sat on the ground, or on a low stool, they put one foot on the other thigh, and continued giving the toes a particular motion, while in the one hand they waved at arm's length a fan, made of the white hairs of a dog's tail, to drive away the mosquitoes; and in the other held a nasal flute, on which they occasionally made a flourish of notes, by blowing into it through one of the nostrils. It is remarkable that this little musical pipe is shaped like a German flute or fife, and is sounded as above, through a hole in the side, near the upper end, which is plugged.

Jan. 2. After we had each planted a cocoa-nut, in front of the house where we had lodged, in memorial of our visit, we proceeded in the boat to reconnoitre the straits which separate the greater and lesser of the Huahines. The opening between the two islands is about a mile in width, with steep declivities on either shore. This narrow channel expands into a capacious basin and fine harbor, round which the most romantic scenery extends along the coast, and rises inland to the loftiest elevations. Indeed, this is the character of all these scattered islands, throughout the Southern Pacific, —they are mountains in the midst of the sea, whether seen from afar or at hand;—from afar, nothing more exquisite in aerial perspective can be imagined than their slim and unsubstantial forms first peering above the horizon, but gradually

growing in bulk, in clearness, and in beauty, on approaching them; till, at hand, the richest coloring and the most harmonious combinations of the contrasted elements of loveliness and magnificence that constitute picturesque landscape are found, in a degree of diversity at once inexhaustible, and unexhausting to the eye, the imagination, the intelligence, and even the heart of the beholder—associated, as these "fortunate islands" *now* are, with all the "blessings" which the dying Jacob prayed might be the portion of his beloved Joseph—"blessings of the heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; blessings— * * * * * *" which "have prevailed above the blessings of (their) progenitors unto the utmost bound of the everlasting hills." Gen. xlix. 25, 26. How literally, how locally, how spiritually, these have been verified in reference to Tahiti, Huahine, and their adjacencies, must be manifest to every one who has heard or read what God hath wrought for them, by the gospel of his Son, within the last ten years: how much more evident must it be to us, whose eyes have seen all these things, and whose hearts have thrilled with delight at the contemplation of so much bliss where so much misery lately reigned! Here, truly, "where sin hath abounded, grace doth much more abound." So be it, till the end of days!

The queen was in the boat with us as we sailed into this harbor, and, part of the district belonging to her, we determined to rest a few hours for refreshment. While dinner was preparing, on shore, we proceeded along the coast towards the western side of the bay to examine the site of a cascade, whose waters we had, for some time, observed flowing down a steep channel. When we had approached it at the nearest point, the stream appeared to fall from the height of little more than a hundred feet; but what much more powerfully arrested our curiosity was the columnar formation of the face of the rock over a section of which the water was precipitated. We landed, and were detained a considerable time by a heavy shower of rain. We gathered some small oysters, of a very delicate flavor, on the beach here; they were attached to the stones and trees which were at the edge of the water. In ascending the mountain we experienced great difficulty on account of the steepness and slipperiness of the ground; the latter inconvenience being much increased by the recent shower, which had saturated

the herbage, and made the clay (a red loam) like mortar under our feet. The sides of this eminence were overrun with forests of tall fern and dwarf ito shrubs. When we reached the top, which may be calculated at two thousand feet, we had to descend into a glen beyond, where the stream that supplies the fall has its source. The spring is strong, and sallies out of the earth at all times abundantly, but in consequence of the late rains it was unusually swollen and vigorous when we were there. The water thus projected pours at once over the verge of a precipice of chert-stone, to look over which makes the head swim, and the nerves instinctively recoil with horror, the abyss being so profound, when contemplated from this point, that the whole height of the mountain itself seems to be the leap of the cataract from its summit to the sea. The actual fall we ascertained to be three hundred and fifty feet. Of course, in its headlong career, the rounded volume, that rolls over the verge like molten crystal, expands into azure sheets or darts in silver streams on its middle passage, tumbles into foam a little lower, and resolves into spray towards the bottom, so widely scattered that a bath may be taken under the affusion without any inconvenience. The face of the crags down which it rushes, and leaps, and spreads, and sparkles in the sun-beams, being quite black, gives intensity of brilliance to the many-colored waters, under all their changes of form, from the torrent above to the shower of dew-drops below. Here we gathered specimens of the elegant small ferns, with which the native women impress figures, in divers colors, upon their cloth,—literally a method of *printing*, which is but one remove below the boasted invention of the Chinese by means of engraven blocks, before the art was discovered in Europe. It is true that the delicate patterns of leaves and flowers, taken from living plants, upon their apparel, may be said to teach these ingenious females only so many letters of the alphabet of nature; yet, though incapable of instructing them in any thing else, they do always remind them of some of her most exquisite productions; and may often revive in recollection the places where such are to be found, as well as the circumstances under which particular specimens were gathered upon the spot—the weather, the company, the pleasures, or the disappointments of the day on which they were sought.—Here each of us left a memorial of our visit, by planting a cocoa-nut; and though the future trees may not, indeed can-

not, tell "the story of their birth," to those who sit under their shadow, and find their fruit sweet to their taste, yet, to ourselves, they will be mnemonics of the mind; and, when in distant regions we picture the scenery of this sequestered spot, we shall add to the beautiful objects which we saw here the images of those which we left, though but in their germs; and these will be endeared by the thought that they are *our* representatives, flourishing and fulfilling, in solitude, the purposes for which the Lord God caused them to grow out of the ground. Would that *we* were ever doing the same, in our emigrations! Mr. Ellis and Mr. Barff planted two on the one side of the stream, and we (the deputation) two on the other.

But, as we have intimated, it was the columnar structure of the face of the rock itself that excited our most curious attention. The stone is chert and not basalt, being in this respect essentially different from the singular specimen of the latter in Matavai valley. The columns here are generally large; in form a great part are pentagonal, in a few instances they are only quadrate, some again approach to the triangle, while others are nearly hexagons. One of them measured four feet four inches. Those of the four-sided pillars varied from a foot and a half to thirty inches. The same shafts also differ often in diameter, in their several parts, as much as they do from each other. The divisions of the pentagons and the hexagons are also much at variance; a side, in some cases, being not more than an inch or two, in others upwards of a foot, wide. The whole colonnade declines from the perpendicular towards the east, at an angle of seventy-five degrees with the horizon. The height of this naked front of rock is three hundred and fifty feet, and the length a quarter of a mile. But, from small denuded patches on other parts of the mountain, where similar phenomena are discernible, it is probable that the whole mass is of the same formation. The lower extremities of many of the columns, near the waterfall, having been broken off, the stumps above jut out and show their respective shapes. When wet the stones are deep black, but when dry a light blue, exceedingly agreeable to the eye.

Reluctantly descending from this secluded spot, so interesting to the traveller in search of rarities, and the philosopher in quest of geological data, we arrived at our boat. It was then near six o'clock in the evening. We had previ-

ously heard distant thunder, and now, in the course of a few minutes, we were thoroughly drenched with rain, from which neither umbrellas nor wrapping could protect us. The torrents continued to fall till we had reached our party on shore. Here, having changed our clothes and dined, the house being very dirty and uncomfortable, we resolved to proceed to our next station at the foot of the Sacred Mountain, called Mow, about four miles off. We accordingly set out for the desired haven some time after sunset, the glimpses of the moon affording us precarious but welcome assistance in exploring our way. Incessant lightnings and the perturbed state of the clouds, meanwhile, excited apprehensions which were soon realized. On our passage the utmost caution was requisite in steering the boat, the sea, to the distance of two miles from the shore, being so covered with coral-rocks and their spiky ramifications, as, in many places, to be unnavigable, and in all very shallow; hence we were, every few minutes, aground and afloat alternately; nor was this to be wondered at, for our boat having on board, in all, sixty persons, was much too heavily laden for such a perilous cruise, especially after nightfall, when the depths and shoals could not be distinguished. Thus, when we struck upon the reef, all the native men were obliged to jump out into the water to lighten the vessel and heave her over the obstruction. But they were invariably cheerful, and worked with all their might, so that by fits and starts, as it were, we at length landed at the destined point. Before, however, we could reach shelter, the long-threatening clouds poured down all their vengeance upon us, and we were a second time soaked through all our apparel, as though we had been dragged through the sea. Our female companions, with their infants, suffered much from the pitiless pelting of this storm, there being violent wind as well as rain, while, in the midst of all, they were compelled to be carried on shore upon the backs of our men, and afterwards had to run to the distance of a quarter of a mile before they could get under cover.

The place provided for our reception was a large chapel built in the native style, on pillars, and open on all sides. Here, then, we were at last—threescore of us!—comfortless enough, but having nothing to do but to make the best we could of our quarters. It was midnight when we landed: the lights in the place had all been put out by those of our party who had previously arrived there, and who, never ex-

pecting that we would venture to follow them over such a sea of sunken rocks and shallows, in the dark, had retired to rest. With wet clothing, wet bedding, and nothing ready to dry either, we were loudly welcomed with the *Iaoranas* (may you be blessed!) of our friends, whose slumbers we had disturbed. Presently, however, a fire was kindled at one end of the chapel, and we found ourselves in a noble place of worship, open, indeed, on every side, to all the elements in all their moods, but having a sound roof to ward off some of the deluging rain, at this time, and in other respects affording plenty of room for the accommodation of most of our clan. Notwithstanding the noise, the bustle, and apparent confusion, among so numerous and heterogeneous a party, we composed ourselves for rest without much difficulty, each in his own way; and, sooner than could have been expected, silence and general tranquillity prevailed throughout the spacious and well-occupied tenement.

While we were exploring the neighborhood of the cascade, this day, some of the men, whom we had left at the landing-place, caught two very curious fishes of the lobster-species. The native name of this animal is *Varoo*. The general form is that of the lobster; the length nine inches; the body is covered with a delicate shell, of which the jointed compartments, nine in number, beside the tail-piece, admit of freedom of motion. Under the five central ones there are fringes, like fins, and to that which lies between these five and the tail are attached two flappers, on either side, projecting outward and backward. Under each of these there is a strong, bony, sharp-pointed weapon, with which the creature can defend itself, and probably secure its prey, by clasping the latter beneath its belly, when the forks must pierce whatever comes between them. These are said to be venomous, and the natives are much afraid of being wounded by them. To each of the three plates of the shell, next the head, are fitted two legs, one on either side. The head is an inch and three quarters long, and narrowing in width from an inch and a half, at the hinder part, to three quarters of an inch at the frontage. Towards the middle are the eyes, the mouth, and four antennæ, with a kind of fin on each side. But the most singular and novel characteristics of this animal are its large claws, which grow from the upper part of the body and the neck. These have four joints each, that at the extremity being a fine and almost transparent

bone, with ten sharp rays shooting outwards, longer and longer, and stronger also in proportion to the outermost. This ten-toothed appendage closes down into a corresponding groove, or slit, of the inner joint, which exactly fits it as a sheath—the whole resembling a common pocket-comb that shuts into a case. The mouth and adjacent organs are like those of the lobster. The color, when alive, is pale yellow with lilac and black spots. This also was one of the divinities of these benighted regions, where men "changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things."

Jan. 3. We are now in the district of Aruri, a royal domain, where parties of pleasure, or for war, were wont to assemble. The land being exceedingly fertile, abundant food was always to be found for such occasions, when the consumption was great indeed. The chapel, built on the site of a demolished marae, is eighty feet long by thirty wide. It has a pulpit, but no fixed benches nor pews; and was, therefore, better suited, in some respects, for our nocturnal encampment than if it had been more completely furnished. Near it stands a large house, twice as spacious as the chapel, formerly the haunt of the Areois, a "sty of Epicurus' herd," rendered abhorrent to every pure feeling by the bloody and obscene rites of those "unclean spirits" that once possessed it. Within this no longer desecrated enclosure, a number of our fellow-travellers had been lodged; and we were awakened, soon after day-break, by the songs of Zion, which they were singing at their morning worship; and sweeter minstrelsy we never heard. A few years ago our brethren, the missionary servants of Jehovah, dwelt here like men in exile, if not in captivity; and when the heathen mocked them, and required of them mirth, saying, "Sing us one of the songs of Zion!" they might have indeed replied, in bitterness of spirit, "How shall we sing the Lord's song in a strange land?"

There are various other houses in this district; but few are tenanted, the former inhabitants having removed to the missionary settlement, and only visiting their lands here occasionally. The beach is low and marshy; three extensive valleys open upon it from the interior. On the west stands the Sacred Mountain, rising in great majesty, and almost perpendicularly, on every side; hence the summit

cannot be reached, even by the natives, in wet weather. Ito trees run all the way up its steep declivities, and flourish superbly on the top, which is broad and flat. Some crags jut out on the south side. In times of war this was a strong hold to which the vanquished fled, and where they could not be successfully assailed; for, when once they had ascended the precipices, they could hurl down stones, like thunderbolts, upon their pursuers below; and throw back their besiegers themselves, like stones, whenever they attempted to scale those impregnable ramparts. On this proud eminence stood a marae, devoted to the worship of the dog.

From the west to the south are seen vast ranges of hills, with sunny valleys, or dark ravines, intersecting; the flanks of these are generally clad with verdure, though often embossed with towering rocks or overhanging crags. Between the south and east are the straits through which we sailed; and there we distinguished the termination of the motu, and the commencement of a further range of low islands, to the extent of ten miles, a very narrow line of sea separating between them and the main land. An opening into the broad ocean beyond, a mile in width, with a reef over which the surf continually breaks, divides this chain into two parts, of which each motu is a link. The rain continued to fall heavily all this day, so that we could scarcely leave our abode. At night the storm came down with hitherto unprecedented violence, and we seemed to be in the midst of a land-flood, so vehemently did the stream beat, and the winds blow, about our frail yet stable tenement.

Jan. 4. The weather not permitting us to resume our journey, we made an excursion to the neighboring motu, to visit the marae of Tani, the chief god of Huahine in the age of idolatry. It stands about a hundred yards from the shore, embosomed among trees of many kinds, which wholly obscure the edifice till the spectator arrives upon the spot. Like most erections of the kind, it consists of two stories, of oblong shape; the lower, a hundred and twenty-four feet by sixteen, and the upper diminished proportionately, with a small wing at the back. The basement is about ten feet in height, and fronted with coral blocks, placed on their edges, some of which are as high as the story itself; these form the walls of an enclosure, which is filled up with earth. The superior but smaller part is faced with coral, and filled with earth, in like manner, but not more than three feet high,

having at each end an upright stone of twice that elevation. In the centre of the principal front stands the *bed* of Tani, a stone-framed pile, eighteen inches above ground, but twenty-four feet long by thirteen wide! Hard by is another and lesser inclosure, not more than half the dimensions of Tani's bed, yet large enough to hold all the gods beside that belonged to this celebrated grove and temple. All these various structures were exceedingly rude, but massy, in materials and masonry. Not a tool seems to have been lifted up upon any of the stones, the angles are ill-formed, nor are the walls in right lines; but the whole *pandemonium* is in rare preservation, scarcely a block having been dislodged from its place. Trees of centuries, judging from their venerable and magnificent appearance, overshadow this "dark place," with meeting arms, and foliage "star-proof." One of these ancients measured fifteen yards in girth above the root. There is a tradition worthy of the superstition attached to this shrine of folly. Tani often wanted to fly away—from his bed here, we presume—but having a very long tail, like a boy's kite, that unlucky appendage always caught in the boughs of this sacred tree; by which he was instantly dragged down to earth again. However, he has now escaped—escaped for ever—though not by flight, but by fire, having been burnt (in effigy, of course) in his own house, called Taumatai, in the year 1817, by those resolute image-destroyers, Hautia and Tiramano, in their zeal for the Lord of Hosts. The idol, a huge, mis-shapen block of wood, was about the height and bulk of a very tall and stout man; but, like many of his fraternity here ("the gods made with hands"), by the bungling of the artist, he was one of those "whose heads do grow beneath their shoulders," there being no separation of those parts above; whilst below, the uncouth body terminated in a point (without legs) like a cone inverted. It had likewise the usual mockeries to represent eyes, ears, nose, mouth, and arms; but these were "most lame and impotent conclusions" of such matters. The whole was covered with cinet, or platted twine, made from the fibres of the cocoa-nut husk.

At this marae, once a year, when the kings and priests thought proper, there was what might be called a national assembly and festival held. Hither all the idols of Huahine were brought from their various temples to be clothed with new dresses and ornaments. On this occasion, Tani was laid on the middle of his bed, having the gods of four

districts placed on his right hand, and the gods of four other districts, into which the island was divided, on his left. The chiefs stood in rows opposite to their own divinities, and the priests round Tani, as lord over them all. Various antic ceremonies having been performed, and prayers offered, the images were stripped of their old vestments. Many of these wooden stocks, being hollow, were filled with beautiful feathers, and other precious trinkets, which were also brought out, and either renewed or replaced. None but men were allowed to attend this anniversary. One who had often been present assured us that, on these occasions, a quantity of *ava*, for the purpose of making a detestable intoxicating liquor, nearly as large as the marae itself in bulk, used to be collected, besides provisions in an immense quantity; eighty or a hundred hogs, also, were slaughtered and roasted to entertain the multitudes that were attracted hither by their devotion to the gods and their love of good cheer. The feast lasted three days, and was a season of gluttony, drunkenness, and debauchery of every kind. The priests themselves were often so intoxicated as to be unable to repeat their devotional addresses in the required posture; they would then grovel upon the ground, like swine, muttering and hiccuping their incantations. While this carnival lasted, no fire was allowed to be lighted, nor labor to be performed, throughout the island. At the close of the ceremonies, a particular god, called Maavai, was brought forth, stripped and gutted like the rest, when immediately, *they say*, it began to rain tremendously. This was the signal for the removal of all the new-clad idols to their respective maraes. No female was permitted to approach one of these sacred edifices on pain of death, which was instantly inflicted by whoever witnessed the sacrilege. Nay, such was the cruel and remorseless proscription of the sex from religious rites or privileges, that if the wives or children of the priests themselves came within a certain distance, while they were engaged in some particular services, they were murdered on the spot, even by their husbands and fathers, with the most desperate ferocity.

Jan. 5. We proceeded on our coasting cruise, to-day, sailing through a strait, no wider than the Thames, which divides the motu from the main land. Though little more than a mile in length, the passage presented us with most gratifying prospects on either hand. On the right lay a

lovely low island overflowing (if we may use the expression) with verdure to the water's edge, and displaying a rich variety of the most luxuriant vegetation, from the gigantic cocoa-nut to the common grass, running riot in the fertility of its sea-formed soil. On our left the Sacred Mountain towered up to the firmament, of which, in some aspects, it seemed a pillar, so shapely, so stately, and lofty, were its proportions. The relics of maraes—the worst works of man—and some of the most beautiful, sublime, and beneficent of the works of God—the everlasting hills and the forests of fruit-trees,—presented their melancholy piles of tumbled stones, at brief intervals, exciting horror in respect to the past, and gratitude for the present state of the people of these terrestrial paradises to the eye. Of these ruins we counted ten within the circuit of view from our boat, some on the flat shore, others on the declivities, and others in the recesses of the valleys. Several stone walls, of rough blocks, were built in this small channel, for the purpose of catching fish. These are composed of loose materials, broad at the base, narrowing towards the top, and even with the surface of the water. These rude dams are curved, and constitute inclosures, or pinfolds, into which the natives drive the fish from the open water, and there take them with facility.

At the extremity, the strait, through which we had been delightfully sailing and singing hymns as we sailed, suddenly opened into a large oval lake, of which the motu formed one side, and the high cliff of Huahine the other. This splendid lagoon, now as smooth as a mirror, we ascertained to be five miles in length by one wide. The scenery around forbids description; exemplifying all the varieties of natural grandeur and vegetable affluence to be found in these tropical climes and insular situations. A small village and chapel at length fixed our eyes, which nothing else but the traces of man (always pre-eminently interesting to us) could long detain, where such bewildering glories of the inanimate creation met us, surrounded and pursued us, on every side. We were informed that this was the most renowned place in all Huahine, having been, from generation to generation, the abode of the kings, and, consequently, the metropolis of the kingdom.

We landed to examine a famous marae, and also a far more famous tree, which may be regarded as the most extraordinary natural production of these islands; indeed, we

gazed upon it with overwhelming astonishment. This tree is called *aoa* by the natives. The trunk is composed of a multitude of stems grown together, and exhibiting a most fantastical appearance from the numerous grooves, which run vertically up the bole, and are of such depth that a transverse section would rudely resemble the axle and spokes of a wheel without rim. The girth, near the foot, is seventy feet. From the height of eight feet, and onward to forty, immense branches proceed, in nearly horizontal lines, on every hand; from which, as from similar trees which we have seen and already described, perpendicular shoots tend downward, till they reach the ground, take root, and become columns of the "pillared shade." More than forty of these we counted, standing like a family of earth-born giants about their enormous parent. A circle drawn round all these auxiliary stems, measured a hundred and thirty-two feet in circumference; while a circle embracing the utmost verge of their lateral ramifications, was not less than four hundred and twenty feet. The upper stories (if such we may call them) of this multiform tree, presented yet more singular combinations of intersecting and intertwisting boughs, like Gothic arches, oriels, and colonnades, propped, as by magic, in mid-air. These were occasionally massy or light, and every where richly embellished with foliage, through which the flickering sunshine gleamed in long rays, that lost themselves in the immensity of the interior labyrinth, or danced in bright spots upon the ground, black with the shadows of hundreds of branches, rising tier above tier, and spreading range beyond range, aloft and around. The height of this tree (itself a forest) cannot be less than eighty feet. It stands so near the lagoon that some of its boughs overhang the waters. Not far from its site, there is a Christian chapel, and a pagan marae hard by, where the sovereigns of Huahine were buried—and where, indeed, they lay in more than oriental state, each one resting in his bed, at the foot of the Sacred Mountain, beneath the umbrage of the magnificent aoa, and near the beach for ever washed by waters that roll round the world, and spend themselves here after visiting every other shore between the poles. The great marae itself was dedicated to Tani, the father of the gods here; but the whole ground adjacent was marked with the vestiges of smaller maraes—private places for worship and family interment—while this was the capital of the

island, and the head-quarters of royalty and idolatry. On the limbs of the tree already described, there is reason to believe that thousands of human sacrifices have been hung. One low bough, of great length and bulk, was pointed out to us, as having been the principal gibbet for such victims, century after century. The tree itself was sacred to Tani; but he has been expelled hence, and for ages to come, under the shadow of this prodigy of vegetation, it is to be hoped that "incense and a pure offering"—the incense of prayer, and the pure offering of bodies, presented as "living sacrifices"—will continue to be made here to the true God, by more of *his* spiritual worshippers than Satan had of *his* deluded votaries in all the times gone by. On this ground we could not help thinking how many bloody rites had been performed, and what wickedness had been wrought, without interruption from one warning voice, or the overture of one embassy of peace, to a people destroying themselves and one another; a people equally at war, in their atrocious practices, with nature and with God. But "the people that walked in darkness have seen a great light, and to them that sat in the shadow of death hath the glory of the Lord appeared." It has been said to Huahine, "Arise, shine! for thy light is come;" and she *has* arisen, and she *does* shine, in the garments of salvation and the beauty of holiness. We have already stated that this island contributes largely, according to its means, towards the support of the London Missionary Society. Silver and gold she has none, but what she hath—oil, and cotton, and arrow-root, and hogs—these she gives with a perfect heart and with a willing mind; or, if her children grudge the sacrifices which they bring, she refuses to accept them for the service of the sanctuary.—When a missionary association was first established here, and contributions were solicited, the people were explicitly informed that they should not be compelled to give any thing; whatever they did, therefore, must be of their own free will. One day a native brought a hog to Hautia, who was the treasurer, and, throwing the animal down at his feet, said, in an angry tone, "Here's a pig for your society." "Take it back again," replied Hautia, calmly; "God does not accept *angry pigs*." He then explained to the man the objects of missionary institutions, and the necessity of those who supported them doing so from right motives, especially enforcing the scripture words. "The Lord loveth a cheerful

giver." The man was obliged to take his hog home again; for, though exceedingly chagrined to have it rejected—refusal being considered a great affront when a present is offered—Hautia was too sternly conscientious to accept it. In Tahiti, on a similar occasion, a person brought a quantity of cocoa-nut oil to Pomare, in a like bad spirit, exclaiming, "Here are five bamboos of oil; take them for the society." "No," said the king, "I will not mix your *angry bamboos* with the missionary oil; take them away." And he dismissed the reluctant contributor from his presence, with his gifts in his hands, bitterly mortified at having betrayed his meanness, and exposed himself to such a rebuke before his neighbors. He would afterwards have been glad to redeem his character with twice the number of bamboos, but the reproach clave to him.

Our friend Auna, this evening, gave us some further particulars of the absurd notions held by the Areois concerning a future state. The land of graves around us naturally led to conversation on subjects which lie beyond the grave. Some of these dissolute reprobates believed that, when a father or a son died, and went to heaven—the heaven formerly described by Auna, as a great plain, amidst a circle of the gods—the survivor, at his decease, was met by the former, just on this side of the celestial barrier, who there seized the new comer, and having baked him whole in an earth-oven, as hogs are baked below, put his body, thus dressed, into a basket made of cocoa-nut leaves, and then presented him as a dainty offering to the god whom he had worshipped when alive. By this cannibal divinity he was now eaten up; after which, through some inexplicable process, the dead and devoured man emanated from the body of the god, and became immortal.—If a father buried his son, or a son his father, in an unconsecrated place, it was said that the deceased would appear to the survivor the next day, and say, "You have buried me in common earth, and so long as I lie there I cannot go to heaven"—of course always meaning the sensual heaven of the Areois—"you must bury me with ceremonies, and in holy ground." The corpse was then taken up; the arms bound to the shoulders, and the knees up to the body; it was then interred in a hole dug to fit its dimensions, in a sitting posture, but so shallow that the earth barely covered the head. This was the most honorable form of sepulture, and principally confined to high personages. But it was

more usual to keep the corpses of their friends above ground, on frames, or in the recesses of maraes, allowing them to putrefy and contaminate the air all round the depositories of such nuisances. When a person was dying, his relatives standing about him would say, "*Take care of your head.*" We have not been able to learn the particular meaning of this figure of speech. It probably had been imagined, when the phrase first originated, that the head was the seat of the soul; and that, on the death of the body, the soul came out of the mouth.

CHAPTER XIII.

Tempestuous Weather—Case of Conscience—Rights of Fishery—Native Frankness—Tani's Bed—Destruction of Tani's Idol—Tani's converted Priest—Ancient Forum—Fortified Eminence—Ludicrous Tradition—Meteors—Offerings to Tani—End of the Cruise round Huahine—Astronomical Notions of the Islanders—Divisions of the Day &c.—Prompt Justice—Singular Moth—Terms for the Winds—Appointment of Deacons in the Church—Visit to Tiramano—Exotic and Naturalized Vegetables.

Jan. 6. (Lord's day.) We had tremendous weather last night—rain and wind—which occasioned us no small inconvenience in our slight dwelling. Mr. Bennet complained on Friday of indisposition, from cold taken in consequence of being incessantly exposed to rain and sea-spray, for upwards of twenty-four hours, and afterwards (having lent his blanket to accommodate a friend) lying in his undried clothes, on a board, all night.—The usual services, including prayer-meetings and sermons, were performed in the chapel here. Notwithstanding the tempest and torrents of rain in the forenoon, the place was filled by an attentive audience, all seated on the floor (there being but one bench in the place), which, however, had been comfortably strewn with grass for their accommodation. As an example of the conscientiousness with which the Christian natives here honor the Sabbath, we may mention that a man came to us this evening, in some perplexity, saying, "I saw a great many fishes in the weir (one of the stone inclosures above mentioned), and, being afraid that they would escape before morning, I put a few large stones at the entrance, to prevent them from getting out. Have I done wickedly?"—Such nice inquiries the people

often make, and they are sometimes of a nature so peculiarly delicate that it requires great discretion, and much acquaintance with their habits of thinking and feeling, to answer them satisfactorily. These questions, however, show that many keep their hearts with great diligence, and watch with a single eye over their conduct.

Jan. 7. The violence of the weather prevented us from getting abroad to-day.—The lake here abounds with fine fish, of which large quantities have just been taken by the natives, the prevalence of the north wind having occasioned the shoals to emigrate from the upper end of the lake, and flock for shelter into the weirs. This lake is divided among several chiefs, who own the adjoining districts, and such kind of property is considered so valuable, that every superficial inch is claimed by one or another great man; each of whom maintains his right as stanchly as game-preserves are held in England. The salmon caught here are remarkably delicate, and breed abundantly.

In the afternoon, at the conversation-meeting (where all kinds of profitable questions are allowed to be asked by the natives, and are frankly answered by the missionaries), one of the raatiras said—"I have been thinking, this day, on that passage in the Psalms, 'Who will show us any good?' and I said in myself, 'Who will show *us* any good?' My heart has been thinking evil against the king (Hautia), who is sitting there. I have been told that he intends to take my fishing-ground from me. I want to know whether it is so, because my heart has been full of bad thoughts against him for it." The missionaries very properly declined to interfere with such a case; indeed, they uniformly forbear from meddling, without special necessity, with disputes among the natives, which are best settled by arbitrators chosen from themselves. Their reply, on this occasion, in the presence of both parties, was that, so long as the bue raatiras acted with justice and due respect towards their chiefs, they might be assured that these would deal justly and kindly with them. This little circumstance shows the Tahitian frankness and fearlessness of speaking all their mind, even before their highest superiors; and the patience with which Hautia permitted the affair to pass, in public, equally exemplified the noble forbearance of which such generous spirits as his—at once refined and elevated by Christianity—are capable.

Near the chapel there is a stone, on which the idol Tani

was wont to be set down, that he might rest himself after the fatigue of being carried in a man's arms (whose peculiar office it was) down the steep hill adjacent, from his grand marae above, when, on certain extraordinary public occasions, it was necessary that he should be removed. The stone is a rough flag, as it was separated from the rock, four feet long, one and a half broad, and nine inches thick. It is placed horizontally on the edge of the lake, about half a mile from the sacred tree. While we were looking at this relic of puerile idolatry, one of the bue raatiras came up. He is now a pious, inoffensive man; but he long and stoutly stood against the gospel in this neighborhood, and was one of the ringleaders of the rebel-party who opposed the chiefs when they renounced idolatry. Being asked when the idol Tani was last brought down hither, he replied, "It was when the servants of the true God came to attack us for going to war with them because of their new religion. Tani was brought down by us, and laid upon that stone. The two bodies of warriors stood, face to face, so near together as to be ready to begin the battle. Hautia, one of our friends who is now with us, and Tiramano, the chief woman, were at the head of the Christians—for you must know that the chief women here buckle on the cartouch-box, and bear the musket before their troops, as well as the chief men. When both sides were about to strike the first blow, Hautia and Tiramano made an offer of peace. They said, 'You must soon fall into our hands, or we must soon fall into yours; but, if you will lay down your arms *now*, we will be friends with you.' Then the true God caused the desire of peace to grow in our hearts, and we answered, 'We will have peace; we will not fight for those false gods any more; we will submit to the true God!' And so it ended; peace was made between us; a fire was lighted just here, Tani's image was thrown into the flames, and burnt to ashes, before the eyes of both parties. Immediately afterwards we consumed his house and destroyed his marae. We, who had been rebels on account of our idols, turned to the true God. And then a great feast was made, and the men and the women ate together, in proof that we had all embraced the gospel in our hearts. It was never so before; if a woman had sat down on this stone, or even touched it with her finger, she would have been instantly murdered." We congratulated Hautia on having been made the Lord's instrument in accomplishing so great a deliverance of

his nation from the thraldom of Satan. He replied, with much emotion, "All my forefathers worshipped Tani—where are they now? It is my mercy to live in better days."

Jan. 8. We visited several maraes, accompanied by Mr. Ellis and a native, named Toumata, who formerly held the illustrious office of *te amo atua*, or bearer of the god Tani. He belonged to the order of priests, and was a personage of such superhuman sanctity that every thing which he touched became sacred; he was, therefore, not suffered to marry, as the honor of being his wife was too much for any mortal woman. But this was not all; he would himself be so defiled by such a connection that he would be disqualified for his office, and must immediately resign it; nay, if he did not repent, and return with a great peace-offering to Tani's house, he might expect to be first struck blind, and afterwards strangled in his sleep. He was not allowed to climb a cocoa tree, because, if he did, it would be so hallowed that nobody else durst afterwards ascend it. He was the only man living who had a right to handle the god Tani; and it was his special prerogative to carry the idol when it was annually removed to the neighboring motu to be stripped and new dressed, as already described; and though the latter ceremony was permitted to be performed by the priests, he alone could carry back the image to its marae on the mountain side. To do this, and re-instate it in its upper chamber, he had to climb a post of Tani's house, twenty-five feet high, with the unwieldy block on his shoulders. This office he voluntarily resigned, with all its privileges and emoluments, and embraced Christianity, on the day and at the place where Tani was burnt by Hautia and the zealous warriors who overthrew their country's idols with violence, but subdued their pagan adversaries with meekness, as stated in yesterday's journal. Toumata is a stout man, about thirty-five years of age, and very well versed in the traditions of his heathen forefathers, which enabled him to give us much information concerning the objects that attracted our curiosity in this day's excursion.

The first marae that we visited was the sepulchral one of the kings of Huahine, for many generations. It was an oblong inclosure, forty-five feet long by twenty broad, fenced with a strong stone wall. Here the bodies of the deceased, according to the manner of the country, being bound up, with the arms doubled to their shoulders, the legs bent under

their thighs, and both forced upwards against the abdomen, were let down, without coffins, into a hole prepared for their reception, and just deep enough to allow the earth to cover their heads.

Close behind this was another inclosure, thrice the length and twice the width of this; the whole raised to the height of five feet above the ground; the walls of oblong, and the pavement of flat, stones, forming a pretty level platform. On this were held the national councils, when the kings, priests, chiefs, and land-owners assembled to determine questions respecting peace, war, or other great public concerns. On such occasions this stage was crowded with the great actors in those scenes of violence which used to convulse the island with civil strife; while thousands of the people, the sufferers in such tragedies, thronged around it, to hear the issue of consultations which were to relieve them from hostilities already raging, or to break tranquillity then reigning, by letting loose man against man, family against family, and district against district, till rapine, murder, and devastation had done all but their worst, by stopping short only of utter extermination in their progress. The political and priestly orators who were wont, at such times, to harangue the multitude, often displayed no mean powers of savage eloquence.

Close upon the margin of the lagoon, and under the shadow of the sacred tree, stands a marae, dedicated to the departed spirits of the kings whose bodies are interred in the adjacent one. This, like the rest, is composed of rough coral blocks for walls, and raised to a second story by small flags and stones. A third, belonging to a family of the Bue Raatera, built in like manner, is seen in the same vicinity. Others appear on the lower slope of the hill, which are respectively dedicated to Tani, Raa, and Oro, the principal idols of Huahine. Above these there has been constructed, at some barbarous period, a vast wall ten feet high and six thick. This rampart consists of rough masses of stone from the crags above, or coral-reef from the sea, piled and attached without cement, with great labor and no small art. It was raised for the purpose of obstructing the course of a pursuing or invading enemy up the steep side of the mountain, which it engirdles to the length of two miles, and only breaks off at points of interruption where the precipice itself precludes all possibility of assault. The upper regions of

this acclivity were considered almost impregnable; and they not only afforded security to fugitives who gained them, but the fertility of the soil, which was thick-planted with cocoa-nut and bread-fruit trees, nearly to the top, and the perpetual springs of fresh water abounding there, furnished provision for the occupants as long as they were likely to be besieged by a baffled army below. Behind this fortified eminence, and with a small valley only between, the moua tabu, or Sacred Mountain, already described, rises about three thousand feet; from the summit of which, as a last retreat, defiance might be hurled, not in words only, but in the enormous missiles of disrupted rocks, and the smaller ammunition of loose stones, with which the surface was abundantly strewn.—On the lower mountain are many maraes, of which particular notice is unnecessary. The whole hill and subjacent beach seem to have been holy ground, in the unhallowed sense in which men consecrate, upon the face of God's earth, temples and altars to idols and devils.—The great marae, so dedicated to Tani, stands superior among all these, being nearly a hundred feet by eighty in length and breadth, with walls in some parts nine feet thick. In the centre of this rude edifice, Tani's bed is seen, on which his idol was laid when prayers were offered to it, and near that another platform, which the dumb stock occupied on special occasions.

At the distance of thirty feet, in front of the marae, is the usual raised seat for the priest when he performed his devotions; and, near the same, what may be called the altar, consisting of a flat flag-stone and an upright one, on which the animals, offered in sacrifice, were formerly slaughtered; these were swine and fowls. But the altar on which the bodies of the victims, when slain, were presented, was a frame of wooden piles and planks, sixteen feet long, six wide, and ten high. On these occasions the fowls of the air had plenteous feasting. Near the spot were two large heaps of bones, principally the skulls of hogs. On the declivity, immediately below the marae, are two small terraces, raised to the height of twelve inches each from the ground, and on the lower side of these are stationed eight insulated stones, set up at some distance from one another, designating, by their position in reference to the temple, that part of it which particularly belonged to each of the eight districts of the island; and round which the inhabitants of the same,

on public solemnities, congregated in tribes, as we were given to understand. On the north of the marae was Tani's house (now destroyed), a little wooden chamber, built on posts, twenty-five feet high, and to which there was no access except by climbing one of them. This was the sanctuary where the image was usually kept, and from and to which it was always carried by our companion, Toumata, till the day when the idol, the sanctuary, and the worship of Tani were destroyed. We are told that when the people saw the flames ascending from the pile on which Tani was laid, by Hautia and his Christian warriors, they were powerfully affected—some with joy, others with sorrow, and not a few with apprehension that the god would speedily arise and inflict summary vengeance on his enemies, if not destroy the whole island and its inhabitants, for the indignity offered to his wooden proxy. It ought to have been mentioned that on one side of Tani's house there is a remarkable stone, set on end, which (like the tree on the motu, formerly mentioned) is said to have caught his long tail, when, from the top of it, he attempted to mount into the air on a journey of mischief. This tail, it seems, was a grievous drawback to Tani, and various trees, in the boughs of which it had been entangled when he was taking his flight, have become sacred in consequence of being touched by it, though to his own bitter disappointment, when they caught him and prevented his aerial flight. The old people say that meteors were formerly much oftener seen from these islands than they are now. These, as well as comets, they imagined to be the tails of the gods, and, therefore, when they saw them streaming through the atmosphere, they immediately threw off their upper garments and exclaimed, "a god! a god!" Tani's unlucky appendage, probably, was of celestial origin, in this respect; and, instead of being translated to the skies, like Berenice's locks, was attached to the popular image of his person, in commemoration of some magnificent meteor, whose train, in its flight, measured ninety or a hundred degrees.

Toumata tells us that, when he was a boy, the whole of this hill was covered with dwellings and gardens. Now there are but three houses standing upon it, of which one only is inhabited. Similar evidences of decay and devastation meet our eyes every where on this tour. So fatal, indeed, were the effects of war, licentiousness, infanticide, and

idolatry, towards the close of their reign, that the population of Huahine, in the course of a few years, was reduced from at least *ten*, some say *twenty*, thousand, to little more than as many hundreds.

When living animals were brought to be sacrificed to Tani, no blood was shed. They were laid upon the stone, and most cruelly, because most clumsily, strangled by the pressure of their necks between two pieces of wood. Not hogs and fowls only, but fishes, fruits, and intoxicating spirits were offered at this altar. Of these good things—though presented on the frame, before described, for Tani to feast upon, or rather to be consumed by the birds or perish by putrefaction—it was shrewdly suspected that few were consumed by so slow a process, the priests having found a much more convenient way of disposing of them. It is remarkable that among the contributions to Tani's service were *first-fruits*, according to the season of the year; a poor person was expected to bring two of the earliest gathered, of whatever kind, a raatira ten, and the chiefs and princes more, according to their rank and riches. These were thrown down upon the ground, at the marae, with the expression, "Here, Tani, I have brought you something to eat." In general, when hogs were presented, the heads only were laid upon his altar, the remainder being baked and devoured by the worshippers and the priests. Many kinds of fish, but neither sharks nor turtles, were thus offered. Human sacrifices were never slain or exposed here; these were all gibeted at the enormous aoa tree, on the beach below. For Tani's bearer (our friend Toumata) there was set apart, out of these gifts, a certain portion of food, which even the kings dared not to take away or touch. At a marae, on the beach, we were shown a precious relic. This was said to be a fragment of Tani's canoe, which, though a stone, could swim as well as if it had been timber. To prove this a man threw it into the water, and it actually floated! The fact and the solution of the puzzle were equally apparent; it was a large piece of pumice-stone. Whence this specimen came the people could not inform us, but they said that there were more pieces of the same substance at other places on the island, which, according to an old tradition, had been collected by some devout person, formed into a canoe, and presented to Tani. The priests, no

doubt, knew well how to avail themselves of a natural circumstance to hold an ignorant and credulous people in delusion by the semblance of a miracle.

Jan. 9. This day we proceeded on our voyage in Hautia's double canoe. Along the coast we counted nine maraes in the space of a mile. Most of these were curiously, and, indeed, picturesquely, placed, on tongues of land projecting into the lagoon, and were "monuments of piled stones," nearly as they came out of the quarry, which an earthquake may have made in the rifted rocks on shore, or as they had been broken, by the fury of the surge, from the coral-reefs that shut out the main sea from beating upon these well-defended coasts. This chain of Moloch's posts, as they may be termed, extended to the foot of the Sacred Mountain, which, at this quarter, rises immediately from the water's edge with awful grandeur. We intended to have ascended its flanks, but the steepness and slipperiness of the ridges forbade the attempt. The scenery along this neighborhood is of the boldest character, excelling, at once, in every feature of beauty and sublimity which can be found elsewhere. Description, after what we have already attempted, would be mere verbiage here. What most peculiarly strikes the eyes of European beholders, accustomed to associate nakedness and sterility with mountains of the highest order, is that the loftiest mountains of these islands are verdant to the very peaks, as though they were themselves masses of gigantic vegetation, springing, budding, branching, flowering, and bearing fruit, from the sea-beach upward to the firmament. Great quantities of rain having descended during the last few days, the waterfalls that came tumbling, in white volumes of foam, from the cliffs and through the ravines, added much of splendor and animation to the reposing magnificence of surrounding objects, which, from their nature, were for ever at rest. Motion is so intimately connected with life, that the presence of water, even when not seeming to move, yet being known to be never entirely quiescent, is always exhilarating to the spirits as well as grateful to the eye. But in no form is this vital element more *visibly* and *audibly alive* than when it assumes the Protean character of cascades, perpetually changing shape, and breadth, and color, and action, as they glide towards the verge, roll over the precipice, leap down the rocks, shoot the gulf below, and rebound through the atmosphere

in vapor and spray, while the quivering rainbow, overarching the scene of turbulence, rises and falls, and brightens or fades, in air above, as the waters, in their ebullience, swell or subside, and the sun, in full splendor, or gleaming through mists, calls out of invisible space that apparition of beauty and emblem of peace.

At the foot of the amphitheatre of mountains are numberless trees, scattered and in groups, which, when viewed from the track of our voyage, appeared like diminutive shrubs in comparison with the stupendous eminences behind them; but as we came near the coast, which they greatly adorn by overshadowing land and water with their boughs, they resumed the style and dignity that belonged to them as giants of the forest in stature, and patriarchs in antiquity. The water in most parts of the lagoon is shallow, and our canoe was frequently pushed forward by two men with long poles. In the afternoon we disembarked, and, having taken some refreshment, proceeded homewards to the missionary station at Fare harbor, by land. The distance was not more than three miles, but the floods, in consequence of the late heavy rains, being out in many places, the path was overflowed, and made very uncomfortable for foot-passengers. Had not Mr. Bennet been much refreshed and reinvigorated with change of air, and agreeable motion, on our cruise along shore of the lagoon, he would not have been able, in consequence of his late severe indisposition, to make his way with the rest of us. Thanks be to God, however, he was mercifully supported, and we all arrived in safety, and with grateful hearts, at the comfortable abodes of our friends. The natives thronged to welcome their teachers and ourselves among them again.

Jan. 10. The inhabitants of these islands, during their sequestration from the rest of the world, had very scanty ideas of astronomy, and were very defective in their calculations of time. They had some notion of a year by observing the return of the Pleiades, which they called *Matarii.* The six months during which that cluster of stars appeared above the horizon, at the going down of the sun, they called Matarii *inia*, or *above;* and the remaining six, during which they are not seen after sunset, they called Matarii *iraro*, or *below*. Though the common people do not seem to have known any other constellations by special names, there were among the priests and chiefs some who distinguished

Gemini, Ursa Major, Orion, &c., by particular appellatives; but we found none who could give us any satisfactory account of them. We learned, however, that they had noticed the wandering tracks of the planets, and had names for each of them. The morning star (whether Jupiter or Venus) was called *Horo poi poi*, or *Tauroa*. Having observed that the rest of the stars were fixed in their relative stations, they imagined that the sky was a substantial dome, the concave side (like a cocoa-nut cup turned upside down) being spread over the sea, and held in its place by the stars, answering the purpose of fasteners, or nails with shining heads. The latter idea they must have got since their intercourse with Europeans, as previously they had nothing in their carpentry work resembling nails; the planks of their canoes being all attached with fibrous cordage, in the manner of sewing. When a strange ship arrived from a great distance, they supposed it had come from under another inverted cone of sky, through a hole in the lower part of their own; the perpetual expansion of space, every where presenting the same hemispheric appearance, had not entered into their conceptions.

Having no Sabbath, they had no division of time corresponding with a week, nothing in external nature pointing out such an artificial arrangement to a barbarous people; the moon, of course, attracted their attention, and they marked the number of days which elapsed from one lunation to another, and had a separate and significant name for each. The gradations and sections of day and night were very accurately ascertained, as will be seen by the following curious table :—

Eao—Is a day, or the time from dawn to dark.

Hoe mahaua—One day, or the time from sunrise to sunset.

Maruao—The very earliest indication of approaching day.

Aahiata, *Ahiata*, *Tatahiata* } The first breaking of the clouds previous to the dawn of day.

Arehurehuroa—The dawn of day, or the time when objects just begin to appear, though but indistinctly.

Feraorao—When objects appear a little more distinct, and when birds, flies, &c., begin to move.

Poipoi—Morning, when the faces of people are distinguishable; also the time from full day-light to noon.

Ao—Day-light.
Hiti raaotora—Sun-rising.
Ua teitei ti ra—When the sun is high, or forenoon.
Avatea—Noon, when the rays of the sun fall on the crown of the head.
Tohibu te ra—When the rays fall a little on one side of the head.
Taupe te ra / *Taûpeûpe* } When the shadow is as long as the object is high.
Taha te ra / *Tahataha te ra* } When the shadow is longer than the object is high.
Tapetape / *Tape te ra* } When the sun approaches the horizon.
Te mairi raa i te iria tai—When the sun's upper limb is level with the horizon.
Ahiahi—Evening.
Arehurehu raa—Retiring twilight.
Poiri—Darkness.
Po, or / *Rui* } Night.
Tuiraa po, or / *Tui raa rui* } Midnight.
Vehe raa rui—The division of the night at midnight.
Pananu raa tai—The flowing of the tide, or the time before midnight or noon.
Pahe raa tai—The ebbing of the tide, or the time after noon or after midnight. (In these seas it is always high water at noon and at midnight, but the tide rises very little.)

Jan. 11. There is little reason, as yet, in these islands, to complain of the law's delay. Justice is prompt, and punishment certain, in the present inartificial state of society;—a circumstance which, according to the English legislative authorities of the old world, is the best security for public peace and private welfare, by preventing many crimes which would be committed, at a venture, were the penalties a hundred fold more severe, and the chances of escape numerous in proportion.—A short time ago a woman had got herself tatooed. It was discovered, in the course of a day or two, one afternoon; she was immediately brought to trial, convicted, and next morning she was at work, carrying stones to the pier, which was constructing on the beach by the

hands of public offenders like herself.—Four men were lately detected in a house, having a quantity of *ava*, from which they were about to prepare the favorite intoxicating liquor of these islands in their idolatrous state. The building was immediately condemned to be pulled down, while the fellows were in it; and a message was dispatched to the chief, whose vassals they were, informing him that there was a house, belonging to some of his people, which would be sent to him to do what he pleased with it. Accordingly the roof was presently removed, and carried away on men's shoulders; the inhabitants being left to follow it, if they thought fit, or remain exposed to the inclemency of the weather. The night being very tempestuous, they went from house to house, imploring shelter, but were every where denied; the good folks within declaring that they were *tata ino*, bad men, with whom they would have nothing to do. At last the outcasts came to the missionaries, beseeching them to have compassion on them. Their misery found pity there, and they were allowed to take up their quarters in a neighboring shed, as a refuge from the torrents of rain which were descending.

Jan. 12. This day we saw one of those large moths which the natives call *burehua*. This beautiful insect is an inch long, with very full black eyes; the body and wings are brown, spotted with white. But the most remarkable feature is the proboscis, which is from four to five times the length of the creature itself; and it is very amusing to see with what skill, delicacy, and quickness, it collects its food from the nectaries of flowers of all sizes and shapes, by means of this exquisitely sensitive and pliable instrument, with which it ransacks their sweets, while it flutters on the wing three inches above their untouched petals. And then it flits from blossom to blossom, darting out or withdrawing this penetrating sucker, which finds its way without difficulty into the deepest tubes wherein nature hides the honey, elaborated for its use, but not to be come at without diligent search.

Talking about the weather, our friends informed us that these islanders formerly believed that the winds were confined in two caves, the one where the sun rises, and the other where he sets; and that, according to the seasons of the year, those from the east, or those from the west, were let loose to blow over land and ocean. This poetical theory had evident reference to the trade-winds. But they were

very nice observers of the winds in their effects, and their language was as copious in terms to characterize these as we have found it rich in those that distinguished the natural portions of the day. The east wind they called *maoai;* the east-north-east, *maoai-taraua;* the north-east, *pafaapiti;* north, *pafaiti;* the winds from north to west, *toerau;* west and by south, *arafenua;* west-south-west, *aruimaoro;* and those from east by south to south-west, *maraamu*, &c. A strong south wind was called *maraamu moano;* a gentle one from south-east, *moraamu hoe;* a gusty wind, with heavy blasts, and rain, from whatever quarter, *haapiti;* a hurricane, tearing up trees, overturning houses, &c., *huri;* a squall with showers, *papape;* a high tempest at sea, *ahoahoa hurifenua*, &c.

Jan. 13. Being Lord's day, in addition to the usual services, the sacrament was administered. There were thirty native communicants present; others were gone with Mahine to Tahiti. Among the church members are Mahine and Mahine Vahine, king and queen; Hautia and his wife Hautia Vahine, who, in fact, administer the government in Huahine, under queen Pomare Vahine; with nearly all the other resident members of the royal family, who have not been admitted to religious privileges because they are great and powerful, but because they appear to be consistently and eminently pious. Our brethren here, on the establishment of their Christian church, manifested a spirit of wisdom and sound judgment, on a very delicate point, which reflected the highest credit upon their independence of character. When deacons were to be appointed, though Mahine, Hautia, and other principal persons, were really the best qualified for the responsible trust, both by their talents and devotedness to the service of God, yet—from an apprehension that it might form a dangerous precedent, and be pleaded thereafter as authority why their successors in the kingly dignity should also be chosen to this office in the church; and, likewise, lest temporal chiefs should imagine that their rank gave them right to lord it over God's heritage—the missionaries conscientiously opposed the election of deacons from that class. To the honor of those who were thus passed by, they all had the good sense to acknowledge the validity of such an objection, and the good feeling not be offended, but meekly to submit to the decision of those in whom they confided, not only as their spiritual fathers, but as their best counsel-

ors in matters concerning which they deemed it right to interpose with their advice; and the interference of the missionaries in peculiar cases, like the present, being never either officious or impertinent, has always carried weight and influence in proportion. Under the idolatrous system, the kings had uniformly been chief-priests; and it required no little firmness to prevent a similar association of secular and ecclesiastical pre-eminence being introduced into Christian institutions. In the places of common worship, therefore, kings, chiefs, raatiras and people, meet as equals; but elsewhere, we may affirm from what we have seen, in no country is greater respect and obedience paid to civil authorities.

Jan. 14. Mr. Ellis and Mr. Tyerman (Mr. Bennet being too unwell to accompany them) were sent for, late in the evening, to visit the distinguished female chief, Tiramano, who was considered to be dangerously ill, in consequence of having ruptured a blood-vessel a few days ago; but who had also been made worse by taking some violent medicine, administered by a native practitioner, which had produced a much greater hemorrhage. She was lying on a mat, on the ground, under an open shed, covered with a piece of native cloth, and surrounded by her friends and dependants, who were sitting cross-legged, in great numbers, on every side, and directing all their eyes towards her with intense solicitude, to see the issue. Distress was visible in every countenance, and the tears were rolling down the cheeks of several, amongst whom were the principal personages of the island; she herself is the third in rank. It may be remembered (see January 7) that this heroic female, at the head of her people, herself shouldering a musket, marched with Hautia and his Christian warriors against the rebels who had risen in defence of their maraes and idols; and that the latter were vanquished without a battle by words of peace, instead of threatenings and slaughter breathed out against them. To look at Tiramano one would not imagine her—a feeble, quiet, retiring, woman—capable of such courage and decision as she then manifested; but when her spirit was moved in a righteous cause, she became a Deborah in the field, though a Mary in the house sitting at Jesus' feet; and so devoted were her followers to their magnanimous mistress that it was believed, had an engagement taken place, they would have fallen, man by man, at her side, rather than she

should have been slain or captured. Her visitors found her a little recovered from a fainting fit, and in a devout and patient frame of mind. Her piety and good conduct reflect honor upon the sex to which she belongs, and which heretofore was deemed unworthy even to eat at the table, or taste the same food with man—the barbarian—himself but a step above the hog on which he fattened.

We find that the following valuable exotics have been introduced into this island:—

The pine-apple and the papau; both brought hither by the unfortunate captain Bligh.

The superior kinds of cotton, brought by the missionaries. There is a small indigenous cotton-tree, of little value.

The coffee-plant, lately introduced, of which some very promising specimens are growing in Mr. Ellis's garden.

Oranges, lemons and limes; also tamarinds, planted by captain Cook, but principally cultivated with success by the first missionaries, and now every where flourishing and bearing abundantly.

The custard-apple, brought by Mr. Ellis from Rio Janeiro; of which he has three plants, now producing fruit for the first time.

The Indian shot thrives prodigiously, though not long ago received from the captain of some vessel which touched here. The berries are round, black, exceedingly hard, and bear a fine polish. They are strung together for beads.

Cabbages and onions succeed tolerably well for one season, but the seed will not come to maturity.

Maize, or Indian corn, has found a genial soil here, and must hereafter be a great acquisition, by supplying a variety of substantial food, which the increasing population, and improved state of society, in these islands, will need, both for health and sustenance. It is not to be imagined that a civilized people, whose habits, through cultivation of mind, and consequent personal delicacy, shall be proportionately raised above mere animal nature, could, under any circumstances, remain satisfied to subsist on bread-fruit and plantains, with occasional relishes of hogs' flesh.

Potatoes will bring a crop, for one season, from foreign seed; but afterwards they fail entirely.

French beans are prolific, and seed well.

Radishes, turneps, and pease, have not yet been reared to any advantage, and most probably cannot be naturalized.

Vines, so far as they have been tried, apparently would thrive well. There are but two or three of these left, and unfortunately the swine have nearly destroyed them.

Guavas, Cape mulberries, and figs, produce fruit of fine flavor, and might, if duly trained, be brought to high perfection.

Tobacco might be raised and cured to any extent which mercantile speculation could require.

The castor-nut (by whom introduced we know not) has evidently found soil which it loves and luxuriates in, growing wild, and in astonishing profusion. The oil, of which some small quantity has been made by the missionaries (who, nevertheless, want the necessary apparatus for properly preparing it), might become an important article of commerce.

The spices (at least many of them) which belong to tropical climates, might be cultivated here; but they have not been at all introduced. The present generation of inhabitants will not see the commercial advantages which might be reaped by their birth-places; but, though these are but specks on the face of the ocean, it cannot be doubted that they are destined to share in the prosperity of other parts of the recently colonized world adjacent. They will, imperceptibly perhaps, grow into importance with New Holland, which is geographically so situated as to hold the keys of east and west; whereby it will necessarily become the medium of communication between the Indian Archipelago and the Pacific Islands, as well as a central emporium for the sale and interchange of the commodities of each.

Jan. 15. Besides the bread-fruit, the cocoa-nut, and the plaintain, formerly described, we have obtained a knowledge of the following useful trees, which are indigenous in both groups of islands, the windward and the leeward:—

The *purau* we have frequently had occasion to mention, as employed for various purposes. The slender shoots are converted into light rafters and paling for fences. The inner bark of the trunk is twisted and drawn into strong cordage. The elegant purau-tibutas and mats are made of the same bark, stripped from the young branches. The leaves are spread for table-cloths at entertainments. The timber is used in many ways:—when well dried, for procuring fire by friction; for walling houses with the planks, and wattling

them with the twigs; for manufacturing paddles and constructing canoes; *now* also for oars and boat-building, which are gradually superseding the former.

The *ati* furnishes a suitable material for *umities*, or dishes; likewise stools, the keels of canoes, and other massy wood-work. The gum of this tree is administered medicinally.

Of the bark of the *aoa*, peeled from the branches and small roots, beautiful brown cloth is made, which is highly valued here.

The *mape* is a species of chestnut, which attains a great size, and bears abundant fruit. The nut is inclosed in a thick husk, oval-shaped, flattened, and about three inches long. The natives esteem the kernel pleasant food when roasted. The timber makes tough handles for axes, and other heavy edge-tools. The *mati* is a kind of mountain-sloe. With the juice of its berries the Tahitian red cloth is dyed; from the bark fine cordage is prepared, when the shrub itself is not more than two years old.

Of the *ito* weapons of war were fashioned of old; but the spear and the club are no longer wrought out of this once sacred, or rather once cursed, wood, which was the raw material whereof the gods were made. It is now applied to the much more humble and homely, yet far better, purposes of supplying middle posts to support the frame-roofs of dwellings, and occasionally for rafters. The mallets, also, with which bark is beaten into the cloth called *Ie*, are often carved out of the ito.

Miro, or *amae*, is a superior timber for carpentry and cabinet-work. It was formerly much employed about the maraes, for implements and ornamental furniture. The altars were frequently decorated with its graceful foliage. The grain is as close as that of mahogany.

Mara is a very hard and enduring timber. The altars were constructed of it; also the larger paddles, the keels of canoes, and posts on which to hang the most valuable utensils or articles of dress in dwelling-houses.

The *bua* furnishes a very white and lasting wood, but it is short-grained; yet found suitable for many ordinary purposes. With the flowers the people, especially the women, were fond of adorning their hair.

We may enumerate, without discriminating notice, the *fata*, *tou*, *tiere*, *fara*, *paiori*, *atae*, *aute*, &c., which are used

for domestic furniture, house and boat-building, manufacturing dresses, or, borrowing their rich blossoms on festival occasions, as head-garlands—according to their various qualities.

CHAPTER XIV.

A Feeding—Warning Discourse against Apostasy—A native Hog a rare Animal now—A singular Fish—Handicrafts—Tahitian Language, and Figures of Speech—Sugar-cane Crop—Dauntless, Ship of War—Uncommon Spider—Questions proposed for Consideration—Co-operation in House-building—Presents to Deputation—Tradition respecting the first Man and Woman—Noa—Mr. Tyerman and Mr. Ellis sail for Borabora—A Shark captured—Placid Beauty of the Sea—Arrival at Borabora—Missionary Station—Influence of Conjurers—Visit to two English Vessels—Opening of a new Chapel.

Jan. 16. In the forenoon a messenger announced that Hautia and the raatiras had sent us *a feeding*—a present of eatables; and, before it was delivered, a similar token of good will was brought to us from the members of the church. When the whole was set out for our acceptance, in the chapel-yard, there appeared provision enough to feast all the island. There were seven hogs, and heaps upon heaps of cocoa-nuts, maias, bananas, and mountain-plantains; with taro, pine-apples, pumpkins, sugar-canes, &c., &c.

In the evening, Mr. Ellis chose for the text of his lecture, "Israel slideth back, like a backsliding heifer;—now the Lord will feed them as a lamb in a large place."—Hosea iv. 16. At the close of the discourse, we perceived that there was much earnest talking at the lower end of the chapel; when, on inquiring the cause, we were pleased to find that the text, and the application of it by the preacher, had come with such force to the hearts of the people that they were constrained to express their godly fears, lest *they* also, like Israel of old, might be tempted to slide back to their idolatries, and depart from the Lord their shepherd, who now fed them "as a lamb in a large place." Such discourses often produce exceedingly wholesome impressions upon the minds of these unsophisticated converts to the truth, to whom nothing appears so revolting as the idea of apostasy from that faith which they have found to be an inestimable blessing to themselves, their families, and their country.

Jan. 17. We have just seen what is now a rare animal—a hog of the native breed, such as were found on these islands by the first navigators, but which have been nearly killed off; or, being crossed with swine of European origin, have been superseded by a mixed race, much superior in size and value. This was an unsightly creature; very small, short and hump-backed, with a disproportionately long head, and dwarf ears turned backward. But the main singularity was its tail, placed as if it grew upon the back; this was not more than two inches long, but bushy with thick hair, that covered the adjacencies. The color of the bristles and hide was reddish-brown.

A singular fish, which had been struck with a spear and caught in the bay, was brought to us. It is called Aavere. It resembles an eel, and is a yard long, with a remarkably projecting snout one fourth of its whole length, at the extremity of which is the mouth. The upper part of this proboscis consists of several bones so exquisitely articulated, side by side, as to be capable of enormous expansion, while below, where these bones seem to unite closely, by an equally curious contrivance, there is a connecting membrane which falls inward and admits of corresponding distension with the cavity above; so that this small snout (in shape like a gun-barrel) might be enlarged enough to receive a substance equal in bulk to the whole body of the animal itself. It has pectoral, dorsal, and ventral fins, of very delicate structure. The tail-fins are finely arched backwards, and, from between them, as from the centre of a crescent, shoots out a tapering tail four inches long, and ending in a point. The color is blue on the back and gray below; the eyes are large, and the pupil is surrounded by a glaring yellow iris. It is said that this arrow-like animal can dart itself out of the water with such violence as to pierce with its snout the body of a man. This fish is esteemed delicious food.

We were amused to see some of the natives here working at a smithy belonging to the missionaries; and, considering their indifferent tools and the few instructions which they had received, it must be confessed, that they did very well. They were forging, and hammering into form, hinges and fish-spears; but, understanding the nature and use of the latter much better than the former, they made them more neatly. Many of these people may be called tolerable carpenters, but they have little notion of fashioning good joints, or geometri-

cally proportioning their work, except when they do it their own way. Thus, in constructing their canoes and building their houses in the style to which they have been accustomed, though they use neither plumb-line, compass nor square, yet they finish every part with great accuracy and symmetry. Their deficiencies in the mechanical arts are not those of capacity, but the mere habits of untaught practice, or rather, practice according to different and less perfect rules and models. The women, in devising and executing patterns upon their many-colored and diversely ornamented cloths, frequently discover fine fancy and delicate taste, while the men, in the few handicrafts exercised by them in these islands, prove that they are not in anywise inferior to Europeans, according to their means, in ingenuity or invention. Having little choice of tools, and those often much the worse for wear, whatever they do costs them immense application, yet, by sheer patience and perseverance the most commendable, they surmount every ordinary difficulty, and, in fact, are daily improving in such kinds of new-learnt modes of manual labor as have been hitherto introduced among them. Whatever they were formerly, when profligacy and idolatry prevailed, the present generation are by no means the lazy and inactive race which the earlier visitants have represented their fathers to have been. Being under no obligation to toil like slaves for a scanty maintenance, and, moreover, being very lively and inquisitive—when a ship arrives, the people, of course, will crowd about it in their canoes, to see what is to be seen, as well as to barter provisions for hardware, &c. Day after day new companies, from different parts of the coast, may do the same, and while they skim upon the sea, like water-spiders, in their light vessels, with their busy paddles, or dive and swim about in it as if they were amphibious, they may, indeed, appear to strangers to have nothing else to do, or too fond of ease and enjoyment to do any thing else; but those who should thus judge would be greatly mistaken. The fact is every where manifest that industry, civilization, and good morals, are entirely transforming the character, the habits, the pleasures, and the occupations of this people. Like the eagle renewing his youth, and soaring, from pure buoyancy of spirit, to the height of the firmament—or the serpent casting his slough, and gliding out of darkness and torpor, in the dunghill where he slept away the winter, into the freedom of fresh air and the warmth of spring-sunshine

—here is a nation "born in a day," and emerging, as it were by miracle, from the blindness, captivity, and filthiness of ignorance, superstition, and vice, into the light of knowledge and the beauty of holiness; the former exalting them as children of men—the latter adorning them as children of God. It is not that all are thus illuminated and sanctified—perhaps but few can be said to be pre-eminently so; but, directly or indirectly, actively or passively, there are few who are not enjoying and exemplifying the benefits of that Gospel, which, like Wisdom of old, may be said to cry "in the *top of high places* and by the way of the paths," in these mountainous regions of the west, "Receive my instruction, and not silver; and knowledge rather than choice gold:—I dwell with prudence, and *find out knowledge of witty inventions*:—Riches and honor are with me; yea, durable riches and righteousness:—*I cause those that love me to inherit substance*; and I will fill their treasures." Prov. viii. 1, 2, &c. And literally has the personification of Wisdom, in the same inspired book (Prov. iii. 13—18.), been verified, by the gospel, in Tahiti, Huahine, Raiatea, Eimeo, Borabora, and other barbarous regions, whose very existence was unknown to the Christian world for more than seventeen centuries. Looking back but an hundredth part of that term—looking back only seventeen years—what were these islands, and what their inhabitants *then?* What are they *now?* Surely, where war, infanticide, and debauchery cut short life not only at its threshold, but way-laid it on all its stages, making it at the same time so miserable that death was hardly an evil to be deprecated—the Gospel, which brings life and immortality to light whithersoever it goes—the Gospel has come hither, with "*length of days* in her right hand, and in her left hand *riches and honor*. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

Jan. 18. We have been diligently endeavoring, since our arrival at Tahiti, to acquire some knowledge of the Polynesian language, which, with few and easy varieties of dialect, is spoken throughout all the peopled islands of the Pacific. When we first heard the natives conversing together, we could scarcely conceive that the sounds were those of speech; so smooth and well-voweled and liquid were all these, that they seemed only indistinct murmurings in the air round our

ears. The hum of bees under a lime-tree in blossom might, to our apprehension, have been as easily resolved into words as the audible breath that came from lips on which our eyes were fixed, but which were dumb to our understandings. And yet it was evident, by the animation of look and grace of action which accompanied this delicate confusion of tongues, that every tone and inflection was full of intelligence. This must be, more or less, the strange feeling which the hearing of an unknown language excites in every one's mind, but which gradually wears away as frequent recurrence enables him to detect articulation in the undulating syllables, which were before but as the lapse of free waters, and to disentangle the maze of running accents, which, at first, were to him no accents at all. By little and little, in like manner, and by the exercise of minute attention, we learned to unravel the implicated cadences of low, soft voices, which, from unintelligible monotony, grew into emphatic expression, and at length rose into the harmonious utterance of ever-varying thought, in diction correspondingly copious and clear. Nay, so voluble, sweet, and agreeable to the ear, is the speech, but especially the song, of the lonely inhabitants of these uttermost isles, that we cannot more aptly illustrate its peculiarity than by calling it the *Italian of Barbarians.* In common conversation, much of figure, though very brief and unostentatious, is employed. In speeches and in prayer, likewise, the allusions and similitudes of the natives are often exceedingly beautiful and appropriate; never redundant, nor verbose, but for the most part so condensed and perspicuous as to prove that they think with accuracy, and can place their conceptions, by means of simple yet forcible phraseology, in the happiest points of view for being understood and approved by others.

As examples of the kind of figures which they employ we have preserved the following; and they may be said to be *indigenous.*—Those persons who attend public worship, but turn a deaf ear to the truths which are continually preached to them, are like the sea-eggs (*echini*), which, though they live upon the coral-reefs, where the sea is breaking day and night above them, yet never hear the sound of the waves. Those who have the means of grace, but make no improvement in divine knowledge, are like the *tehu* (a kind of fish) which takes a prodigious quantity of food into its mouth, but discharges the greater part through its gills, without swallow-

ing or digesting; and, therefore, with all its voracity, it remains lean.—In his duties, especially in religion, a man's spirit should be like water flowing down the shallow channel of a brook; which, though it meets with stones, and sticks, and innumerable obstructions, in its course, continues to ripple and wind, and insinuate itself, perseveringly, through every opening, till it has left them all behind; when, deep and broad, at length, it runs into the sea.—Those who refuse to hearken to the voice which warns them to flee from the wrath to come, but who will hold on in their headlong career of folly that leads to destruction, are *aau tuchau*—men who will not heed their chief, when he calls them up in the night, and says, "It is war; the enemy is at hand to attack you in your houses; and before morning you and your family will be murdered, if you do not immediately get up and stand upon your defence." But the sluggard, from within, impatiently replies, "Go your way; you talk random words; you know nothing about it; and I won't believe you." He then lies down again to sleep, and is awoke when it is too late by the war-cries of the assailants, who have surrounded his house, and are taking it by storm, while he in vain would attempt to escape, or yet more hopelessly implores mercy of the destroyers.

Mr. Ellis and Mr. Barff having inclosed and planted two acres of land with sugar-cane, some time ago, and part of the crop being ripe, this morning men were employed in crushing the stems in a mill, to express the juice, for the purpose of manufacturing sugar for domestic use. The canes were of fine quality, and very rich in juice, which, when boiled, is expected to produce one eighth of its own quantity, in sugar and molasses.

Jan. 20. (Lord's day.) Mr. Ellis preached in the forenoon from the text, "The Lord reigneth; let the earth rejoice, let the multitudes of the isles be glad thereof." Psalm xcvii. 1. These words, uttered almost three thousand years ago, by one who probably knew not the length and breadth of one fourth of the globe, were this day fulfilled before our eyes, in the remotest regions of that undiscovered world, which, in the mind of Him "who calleth the things that are not as though they were,"—had been predestined to receive the blessing of the gospel so many centuries afterwards; and whose present inhabitants, in the language of prophecy, were personally addressed as already existent,

when as yet there were none of them; nay, even when it cannot be ascertained whether this portion of "the multitude of the isles" was *then* peopled, or *yet* lay, like spots of sunshine, on the dark bosom of the unnavigated deep.

Jan. 21. Early this morning a large vessel hove in sight, and lay off the mouth of the harbor. It proved to be His Britannic Majesty's ship of war, the Dauntless, captain Gambier, which was on the Indian station, but had been dispatched to the Marquesas, to search out the fate of several Englishmen, who, it was reported, having landed there some months ago from two whale-boats, were captured, killed, and devoured by the cannibal inhabitants. We have been informed that the circumstance, which had been much misrepresented, was this.—A whale-ship coming to anchor off one of the islands of that group, the captain bargained with the natives for the purchase of some hogs, but when the sellers were about to deliver them, the property which ought to have been given in exchange was withheld. The captain afterwards sent two boats ashore, manned with ten hands. These the savages overpowered, upon their landing, seized the boats, and dragged the sailors among the bushes, where they slaughtered eight, and devoured their bodies. The other two were spared, but only on condition that they should be tatooed all over, and thus become naturalized; and to this —whether honor or degradation—the poor fellows submitted, to save their lives. Captain Gambier, on his arrival, demanded restitution of the boats; and, being refused, an altercation ensued, during which the Dauntless fired upon the savages, of whom, it is said, several were killed. Some of the natives, happening to be on board at the time, witnessed the affray with cool indifference as to its worst consequences, and were childishly amused with the explosion of the guns, and seeing their wooden houses knocked down by the invisible stroke of the shot. But, though the people of that bay were thus ferocious and unappeasable, the captain visited another harbor, at the distance of a few miles, where the residents were peaceable and well behaved. These islands are represented to us as being very populous, and the natives, especially the men, a remarkably fine race, far superior in muscular strength to the Tahitians, and much fairer in complexion.

Captain Gambier, with several of his officers, came on shore here, this morning, and dined and spent the day

with us very pleasantly, at the houses of our missionary friends.

Jan. 22. Attended by the queen and her daughter, with others of the royal family, we went on board the Dauntless, to return the visit of yesterday. The queen, as well as Messrs. Ellis and Barff, took with them presents of hogs, arrow-root, cocoa-nuts, maia, native cloth, &c., for the captain; by whom we were very kindly received and hospitably entertained. This being the first ship of war which had ever visited these shores, the natives viewed every part of it with minute and intelligent curiosity, inquiring the use of all that was new to them. The superb dresses—as they appeared to their unpractised eyes—of the captain and officers, especially excited their admiration. They called the epaulettes *muni* (money), because of their resemblance to gold.

We returned on shore, at noon, and in the evening had a long conversation with the missionaries respecting the notions which their converts entertain of God, time, and eternity. Their views of God, our friends think, are truly scriptural. Of time, *as* time, their ideas are necessarily imperfect, there being no original word in their language to signify length of duration—*that*, apparently, having never entered the mind of their ancestors, or themselves, even in reference to present existence. Day and night were the only distinctly acknowledged divisions of time among those who lived but from day to day; few having observation enough to compute a year of moons as a regularly recurring period, much less a year by the sun's journey along the ecliptic; their two annual sections, according to the relative position of the Pleiades, have been already described; but practical chronology may be said to have been undiscovered by a people who had no annals and but few traditions. Of futurity, it may therefore be taken for granted that they had no definite anticipation, nor can any thing like consistent belief in a state after death be gathered from the crude and contradictory fables which we have heard repeated on that subject.

Jan. 23. Two young men were arraigned before the native magistrates, to-day, for having practised what in England would have been called *a hoax*, and by some deemed a very good joke; but which, in this land of simple morals, was charged as a mischievous deception. The offenders had been out on a fishing excursion, but, catching nothing,

they tied their lines to a kind of bowl, with which water is baled out of canoes. This they threw out and drew back again frequently, as though they were taking fish as fast as they could off their hooks. Tempted by the *bait*, thus presented to *them*, some persons on shore paddled out to sea, with their tackle, to fish in the same lucky spot; but soon finding out their mistake, they resented the jest put upon their credulity, and summoned the actors before the usual tribunal. The case was proved, and the accused were sentenced to do some labor at the pier, for their trick. A missionary, however, interposed in their behalf, and obtained a pardon, after their being suitably admonished, and promising to behave more discreetly in future.

A large female spider, of a dark-brown color, was examined by us, this evening. She had under her abdomen a distended bag, containing not merely a family, but a tribe of young ones. This precious deposit she held close to her body by means of two large fangs, resembling legs, which grew out of the thorax. It was with great reluctance that she parted with her treasure, which, she seemed to cling to more than to life itself; for when it had been forcibly wrested from her, though immediately set at liberty, she would scarcely move from the spot. The bag was an inch and an eighth in diameter, and nearly circular. As soon as it was rent from the mother, the young brood swarmed forth, like the inmates of an ant-hill broken open. They were very small, and (as we guessed) from three to four hundred in number. On their irruption, the whole multitude hung from their maternal receptacle by separate minute threads, forming a string three feet in length.

Jan. 24. At a meeting of the people belonging to the missionary settlement here, held in the chapel this afternoon, Auna, one of the deacons, proposed two subjects for consideration. The first was—*that all the women should set themselves to work to make cloth for those who were poor or afflicted, and unable to procure decent apparel.* The cloth thus contributed was to be laid up in store and dealt out to the necessitous, by trust-worthy persons, as occasion required. This proposal was immediately agreed to. Twenty years ago, and, probably, through twenty hundred years antecedent, such an idea would not have come into the mind of a native of these islands; and, had such a scheme of deliberate charity been suggested, it would have been treated with neglect,

as something not to be understood, or, perhaps, heard with scorn, as too monstrous to be thought of. Auna's second subject for consideration was—*by what means their houses might be more expeditiously completed?* Many dwellings have been begun here, of which the walls are wood, to be covered with plaster. All the people have determined to construct theirs on this improved plan; but, as every man must be his own architect and builder, from the foundation to the roof, the labor is long and excessive, and necessarily, in many instances, very indifferently performed. Much discussion arose upon this subject, every individual present being more or less interested in it. The business was conducted in the most regular manner. Several persons made speeches—some, indeed, of considerable length—on the question. Each, in turn, was patiently heard, and there never appeared the smallest disposition to interrupt any one. All agreed in the necessity of adopting not only a more expeditious, but a better system than was heretofore practised; which, however well it might suit their ancestors in running up simple sheds—slight roofs on upright poles, without walls, or at most inclosed with a little wicker-work—was no longer adapted to the erection of more substantial tenements, with such interior accommodations as were deemed requisite in the new era of society which had commenced from the introduction of the gospel. Without going into details of the various suggestions that were successively canvassed and dismissed, we need only mention the result, in proof of the good sense of the people. It was resolved to divide themselves into two companies, the one consisting of those who resided on the right side of the bay, and the other of those who resided on the left. The company belonging to each section were to assist the members in turn in building their houses. The owner, in every case, was to set the side pillars and to thatch the roof. His neighbors were to do the rest for him, all working together; by which means, instead of many imperfect skeletons, scattered along the shore (some falling to ruins before they were finished), in a short time a neat and comfortable village of white-plastered dwellings would be seen among the trees, at the foot of the mountains, and looking towards the sea. This plan delighted the people, who are exceedingly fond of doing or enjoying whatever they can in company, whether it be hard labor, innocent recreation, or religious exercises.

Jan. 25. While we were at Mr. Barff's, this evening, the queen, followed by the deacons of the church, and their wives, arrived with presents for each of the deputation, in token of their esteem and affection. They entered one by one, seating themselves quietly upon the parlor floor, without speaking a word. Presently a beautiful purau mat, and one of more ordinary texture and larger size, were spread upon the floor. Each individual, in order, then brought out what he or she had prepared. The sundry articles, as they were set down, were equally divided, a portion being laid upon either mat. These were principally mats of many kinds, some exquisitely wrought and ornamented; and a considerable number of small baskets. One of the deacons then, in a brief and modest address, requested our acceptance of their gifts, which were presented personally to the deputation, those on the one mat to Mr. Tyerman, and those on the other to Mr. Bennet, who each expressed their grateful sense of the kindness of their Huahine friends.

Having remarked that the word *tani* was applied not only to the tutelary idol of this island, but also to a husband, we asked Auna the reason. This led to a long conversation on the exploded mythology. Among other curious particulars, Auna informed us that Taroa was the name of the Supreme Divinity, the creator of all things. Among the rest he made the first man, and called him Tani. That word, therefore, does not primarily signify a husband, but is the generic term for the whole human race. Taroa found it a very troublesome job to form this new kind of being, of so many parts, as it took him a whole morning to put them together, and finish the model. The material, they understood, was sand; and some who had reasoned more deeply concerning the matter, thought that sand of three colors—white, black, and red—must have been employed in the manufacture of people of those different complexions. Taroa, having completed the man, thought he would be very miserable if he were left alone in the world, and therefore determined to give him a companion. To accomplish this he made a hole in his side, and took out something, of which he made a woman, and brought her to Tani, who was wonderfully pleased with Taroa for having been so kind to him. Woman being made of one of man's ribs—for they say expressly, on being questioned as to the point, that it was a rib which Taroa took out of Tani's side—accounts for the female loving

and cleaving to her husband with such fervent and self-denying affection as she often manifests. This story is most probably of very late origin, taken from what their fathers, of the last generation, have been told by British sailors, who deserted, or were left by accident on their coasts by the early circumnavigators, or in some such way; for it is scarcely credible that so extraordinary a coincidence of a heathen tradition with a scriptural record could have been found in their rude mythology.

From the same conversation, we learned that there was another great deity, called *Noa*, who was said to be a terrible giant, clothed in a mourning robe, with an instrument of destruction in his right hand, with which he slew whomsoever he met, in his fury. Yet he was compassionate to the vanquished in war, and was, in fact, the god of refuge to all who fled for safety from their enemies to the mountains. On asking some of the intelligent natives if they did not perceive a resemblance between this strange personage and Noah, who prepared an ark of refuge for the few, of his own family, who were sheltered in it from the deluge that swept away the rest of the human race,—they said that they did perceive that resemblance, and they thought that their fathers must have made the scripturo account *crooked*, though they knew not *when* or *how* it was done.

Jan. 27. (Lord's day.) At the early prayer-meeting here, as in other places, the chapel was crowded. Tamatoa, the king of Raiatea, his queen, and most of the chiefs, were present. They afterwards flocked around us, to bid the deputation welcome, with their joyful and cordial iaoraanas.

Jan. 28. Accompanied by the king, and his nephew, a youth twelve years of age, who has been married no small part of his short life to a girl of the same age, Mr. Tyerman and Mr. Ellis (Mr. Bennet being detained by indisposition) set sail for Borabora. As we pushed from the pier, a salute was fired from a small cannon and a few muskets, which was continued with repeated volleys for some time. Other guns were discharged from various points as we proceeded along the shore, and amongst the rest, from negligence, a full-loaded piece, of which the ball whizzed over our heads as we sat in the boat—a boat filled with people, each of whom had cause to thank God for having escaped the shot, which might have fatally struck any one of us, had it passed a few inches lower. There being no wind, we had to de-

pend on the use of the oar, throughout the whole day, which occasioned great exertion, on the part of our men, under a vertical sun. But no European crew, however well trained, could have held more steadily to their work, or performed it with more alacrity, than our native rowers. As we were thus laboriously proceeding, a large shark had the audacity to spring at one of the oars, and fasten upon it with his teeth. On being disappointed of his prey, by mistaking so indigestible a substance for palatable food, he approached quite near the boat, as though he meditated an attack for the purpose of carrying off a living victim; but he was anticipated by our brave fellows, one of whom laid hold of a fin, and kept his gripe, regardless of the danger. The terrible animal instantly raised his tail out of the water over the gunnel of the boat, which, notwithstanding his desperate floundering, several of our stout hands seized, and detained him by it till the rest had made a rope fast round his belly, when, by their united force, and after many efforts, they actually succeeded in hauling him out of his element, and laying him a prisoner at the bottom of the boat. There, with mallets and staves which they had on board, they soon dispatched him. This was more than either fighting or amusement to the conquerors, for they took their slain enemy on shore, in the evening, and baked and made their suppers of him. Such assaults upon canoes are not uncommon by these voracious and persevering fishes, who will follow in their wake, frequently biting the oars, and watching unweariedly to snatch one of the crew overboard, for a day together. Many of the natives are fearless of the most savage shark, when they are properly equipped with weapons to repel or attack, and ropes to secure the formidable but precious carcass, dead or alive.

Our voyage, though slow, was exceedingly pleasant. We were sailing on "a sea of glass, mingled with fire," from the splendor of the sunshine upon it; while on every hand, like halcyons' nests, above the tranquil surge, that only broke in wreaths of snow-white spray upon the circumambient reefs, appeared the little peopled spots of mountain, wood, and level beach, that form these western Cyclades. We might have imagined ourselves transported beyond the regions of storms, and floating upon that true Pacific flood, "where the green islands of the happy shine," while, as in the vision of Ezekiel, "the *firmament that was above their head*" appeared

"as it were *a sapphire stone;*" or—such was the ethereal purity of the sky—we might apply to it even the higher words of Moses, when he and Aaron, Nadab and Abihu, and seventy of the elders from afar, on the Mount of Sinai, "saw the God of Israel;" and "there was under his feet as it were a paved work of a *sapphire stone*, and as it were *the body of heaven in his clearness.*" Oh, how often to the eyes of those who live as seeing him who is invisible, may "the heavens declare the glory of God, and the firmament show his handiwork!" And oh! how often, when they behold "the earth full of his goodness," do not their aching hearts exclaim, "And why is it not full of his praise?"

On approaching Borabora, with its stately and most magnificent peaks, which are three quarters of a mile in height, we found that what appeared at a distance but one, was in reality a cluster of islands. In the centre of these stands Borabora, with its belt of motus, like a prince among his courtiers. The coral reefs, on which the latter are founded, branch out to great lengths in the deep sea; and, on the side of Tahaa, whither we were steering, completely fortify the shores with ramparts, through which there are no openings. We were, therefore, obliged to diverge to the north-west, at which there is a good entrance to a commodious harbor. As we struck into the lagoon, and rowed towards the beach, the descending sun had turned the waters to flame, and the towering rocks beyond into palaces and pinnacles, more superb in architecture, and richer in materials, than the visions of romance ever exhibited in fairy-land. We disembarked at the pier, which has been carried out in a triangular form, having a middle path, with two sheets of water between the exterior walls, a quarter of a mile in length, towards the reef. This must have been reared at an immense expense of native labor, to heave the coral blocks out of their sub-marine quarries, and fix them in compact bulwarks within the domain of the deep. Mr. Orsmond, the missionary, with a great concourse of people, was waiting to welcome us on the pier. Hither, be it recorded, by the mercy of God, we had been brought seventy miles in an open boat, without injury or mischance, though the death-shot had passed over our heads at our outset, and the shark had rushed from his ambush upon us by the way.

Jan. 29. Mr. Tyerman, with his companion Mr. Ellis, under the guidance of Mr. Orsmond, walked through the

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missionary settlement, which extends two miles and a half along the shore, having a wide foot-path through the whole, formed by laying the trunks of cocoa-nut trees on either side, and filling up the space between with earth. The dwellings of the natives are built on both sides of this road, at convenient distances, all the way. Many of these are in the new style, wattled and plastered. The place of worship does great credit to the industry of the builders. It is seventy-five feet long, by forty-five broad, and is most commodiously furnished with benches; the floor is lowest along the middle line, from each side of which it slopes very gradually towards the walls, and the forms are so placed, that all may, without interruption, see the preacher. The pulpit is a specimen of remarkably neat workmanship. At one end of this chapel is a large room, used as a court-house, and suitably fitted up for the transaction of public business. At the front of Mr. Orsmond's house there is a large plot of open ground towards the beach. Here a feast is intended to be held, on Friday next, by the two kings and their chiefs, with the raatiras, in token of their cordial union and common friendship. Mr. Orsmond having promised the children of the school a half-holyday if they would prepare this place for the occasion, the little creatures were as busy as bees, running and returning in all directions, to collect and bring arms'-full of grass, to strew over the ground, for the company to sit down upon when they should assemble. And well and expeditiously they performed their pleasant task, on which it was quite exhilarating to see them employed.

Jan. 30. Mr. Orsmond states that, formerly, in Borabora, and probably in the other islands, when people went to the maraes to ask leave of the gods to do any thing on which they had set their minds, their addresses were rather like legal notices than humble petitions; for example—"Tani (supposing it were at his altar), I am going to leave you; if I wish to eat a pig's head, I shall eat it; if I want to take a journey, I shall take one; if I choose to marry, I shall get a wife; but don't look after me—look towards the Po,"—the place of the dead.

There were among them, in their heathen state, conjurers, who pretended that they could not only tell their dupes where they might find lost goods, but could bring back their runaway wives. In the latter case, the bereaved hus-

band who sought the advice and help of such a wise man brought a good fat hog, as a present, with him, together with something which had belonged to his faithless spouse—as a *teare*, or flower, which she had worn in her ear. But if, in going to the consultation, he crossed a brook, and carried the flower in his hand, all spells and cantrips would be fruitless; he, therefore, would throw the precious relic to the opposite bank, and wade after it; when, having put it into the hands of the conjurer, he was prepared to expect that, by virtue of this man's charms (which were pretended prayers to some idol), the false one would, of her own accord, return to her husband, follow him every where, and love him with entire affection.

The credulity of the people ascribed marvellous powers to these impostors in many other cases. If they could only get hold of something, however filthy or worthless, which could be traced to the object of their vengeance, they were believed to have his life at their mercy—and mercy they had none. They muttered certain cant words to household idols of their own, the names of which they kept secret—because the knowledge of them would enable others to set up for conjurers as well as themselves—and within five or six hours their victims would die by the most dreadful torments, which would distort their limbs, and horribly convulse their bodies. What other aids beside imprecations, to accomplish their diabolical ends, these wretches might employ, were of course kept as secret as the names of their familiar spirits, though much more easy to be guessed. An old sorcerer, of this class, lately died here, who was reported to have slain his hundreds. "Bloody and deceitful men," indeed, they were, whose "words were drawn swords;" and who bent their lips "as bows to shoot their arrows, even bitter words;" which they did, that they might "shoot in secret," and "suddenly." A late king of one of these islands is said to have been an adept in this mystery of iniquity. One of his subjects having refused to obtain for his sovereign something which he had been required to furnish, on being informed of his disobedience, the king instantly hung down his head and remained silent several minutes, repeating, as it was supposed, within himself, the words of doom, from which there was no escape. Soon afterwards the man fell down, as in an epilepsy, and expired, without any suspicion that other violence had been exercised upon him than,

probably (though the conjurers generally concealed their designs from their victims lest they should employ other conjurers to counteract their spells), the terror of knowing that he was laid under the magic curse. It is very remarkable that among all barbarian tribes, in their lowest state, similar arts of sorcery are practised, and the same preternatural effects ascribed to them. Here, however, there was a class of persons, who were invulnerable by the missiles of these children of the devil, full of all subtlety and mischief as they were; and these could not only defy their spells, but insult them to their faces with impunity, and rescue others from their clutches. These were not *offensive* conjurers, though they might be called *defensive* ones, being employed by people who suspected themselves bewitched by the former, to repel the evil which they apprehended, by incantations—or prayers, of a similar kind, to some unknown fiend—which should cause the plague, meditated against them, to recoil upon the original conjurers, who would then fall down and die instead of their intended victims.

A frequent trick of the malicious conjurers was to obtain (as usual, and indispensable) something which had come from the person whom they meant to destroy, or which had belonged to him. This they inclosed in a cocoa-nut shell, and watched an opportunity to bury it, unobserved, in the earth, under the oven of stones in which he was accustomed to bake his provisions. When, therefore, the destined victim attempted to put bread-fruit or hog's-flesh into this oven, to be dressed, the mortal agony seized him, and he died on the spot. All the deaths, in these cases, were of this hideous kind, and by their symptoms they may be supposed to have been accomplished by poison; but, however this might be, "the poison of asps was under the tongues" of these men who assassinated with their breath. Yet the worst of them (we state the facts as they have been confirmed to us by the best testimony that could be procured)—the worst of them never had any power over those who had embraced Christianity. Of these there is reason to believe that they were actually afraid, having a secret misgiving that they bore "charmed lives," which no power of theirs could touch. When, therefore, they would harm them, it was attempted by open violence or ordinary stratagem, seeing their false gods were impotent against the servants of the true God. In like manner they acknowledged that all Europeans

were beyond their reach. Some time ago an English sailor had been left on shore by a ship touching at Matavai bay. There he lived a considerable time. The conjurers, having conceived some spite against this stranger, tried all their jugglery to kill him, but he remained unhurt. One night a number of the murderous fraternity stole into the hut, where he was in bed, and put a piece of fish into his basket. The sailor, however, happened to be awake, though he thought it prudent to pretend sleep. When his visitor was gone, he quietly got up and removed the fish out of his basket into that of a native, a fellow-lodger. In the morning the latter cooked and ate the fish, which caused him to be seized with the customary convulsions, and to die in the course of a few hours.

When the natives buried their relatives they were accustomed to put the blossoms of bread-fruit, with leaves of the edible fern, under their arms, saying, "You go to the Po, plant bread-fruit there, and be food for the gods; but do not come and strangle us, and we will feed your swine and cultivate your lands." But often, as we have already mentioned, they did not bury at all the corpses of their favorite relatives or friends; keeping them above ground till the bones were left bare from the decay of the flesh. They would then take the skulls, place them in conspicuous situations, near their abode, and deck them with flowers, stuck in the cavities or wreathed about the temples, and these they renewed daily. However revolting their endurance of the previous process of corruption, within the cognizance of their senses, may be to our feelings of reverence towards the dead, there is something indicative of tenderness and delicacy in this custom of adorning the saddest memorials of mortality, above ground, with the loveliest emblems of life, poured in perpetual succession, from the bosom of the earth.

Jan. 31. Two English brigs coming into the harbor, the captains landed to purchase provisions and take in water; whereupon a brisk pig-market was held, on the beach, under a large tree. The sales were by barter; from four to five yards of ordinary printed cotton being exchanged for hogs, according to their size and fatness. No women went on board of the vessels, and very few men; formerly the decks of such ships were crowded with natives, of both sexes, to their shame and injury.

Feb. 1. The wind blew hard all last night. The gusts were at times so violent as to threaten the overthrow of all before them; they came like mighty waves of the sea, breaking in succession over the mountains, and roaring through the valleys, as though the tides had found free passage over the beach, and were inundating the country. The thatch of our residence was raised from the roof, and the walls were bent inward, but yet the wooden frame-work stood its ground till the fury of the storm was spent. Many limbs of large trees were scattered along the ground, and the tops of some of the finest cocoa-nut stems were prostrated. On the little motu opposite this settlement, they stood thus headless, presenting a singularly forlorn rank and file of stumps, like ship-masts without rigging.

This day the new chapel was opened with suitable services. It was usual, in times past, for the king, at the consecration of maraes, to enter and walk over them before the feet of either chiefs or people were allowed to tread the idol's courts. In a few instances, after the gospel had been introduced, where Christian places of worship were opened, the native kings were permitted by the missionaries (*then* unaware of the pagan practice) to appear at the head of their subjects, and take their places within before the multitude were admitted. This was conceded in consideration of their rank, to which the natives, on all occasions, paid the highest deference, and which their Christian teachers never discountenanced when duly exercised. But, as soon as the missionaries found that the precedence thus claimed was a relic of idolatry, they set their faces resolutely against it, and it was no longer allowed. On this occasion neither of the sovereigns of Borabora desired such a questionable distinction. Upwards of a thousand persons, old and young, crowded the chapel at the opening, and probably the whole population of the island, except the few detained by sickness or infirmity, visited it in the course of the day. All were attired in their best, and principally native, apparel, few opportunities occurring here to traffic for European articles of dress. This gave a peculiarly characteristic appearance to the scene—it was a perfect South-sea-island assembly, and as such beautifully picturesque. The public feast in the open air, for which preparations had been made, was abandoned on account of the inclemency of the weather; but the congregation, dividing into several companies, adjourned to so many private

dwellings, and celebrated the great event in social enjoyment after the solemnities of the sanctuary were over.

This is the largest chapel which we have yet seen. It has been built under the superintendence of Mr. Orsmond; and all the people of the eight districts into which the island is divided contributed their share of materials and manual labor towards the erection. This occupied the builders twelve months; and workmen in Europe, furnished with requisite tools, as well as brought up to the trade, can form no idea of the amount of toil and pains expended by these unpractised hands, with no implements which they could use, except the rude ones of their forefathers, and a few of a better fashion, but so worn as to be nearly useless to men unskilled, at best, in the use of them. The bread-fruit-tree timber was, for the most part, cut down in the mountains, and dragged, by main force, to the place, where large boles were split in two pieces, each making a separate plank and no more. The rafters and flooring were formed in like manner. But, though often weary and sometimes discouraged by the length and difficulty of the task, the zealous converts from idolatry felt the inspiring principles of the new religion which they had chosen sufficient to renew their strength, from time to time, and enable them to persevere till the last beam was laid, and a temple to God raised, by the first hands which had ever been lifted up to him in prayer within the borders of the island.

CHAPTER XV.

Areois, or Vagabonds—Custom of Dispatching Infirm Persons—Method of Negotiating respecting Peace or War—Fantastic Superstitions—Marriages of Chiefs in former Times—Conversation-meeting—Messrs. Ellis and Tyerman return to Huahine—Candidates for Baptism—Native Numeration—Baptism administered—Indigenous Diseases—Animals, aboriginal and naturalized.

Feb. 2. We shall here put down a few circumstances which we have lately learned concerning the Areois, the legion-fiends of these voluptuous haunts of Belial. They were one confraternity throughout both the windward and the leeward group, though each island had its native band; but, being a vagabond race, they roved from one to another, at home every where, and every where welcomed on account

of the merriment which they carried with them, or obsequiously reverenced for the terror which they inspired when they had occasion to extort property from those who durst not withhold it, whether they sued, or whether they threatened. They consisted generally of the cleverest and handsomest of the people of both sexes, though the proportion of men to women was as five to one. On their lewdness we shall not dwell; their habits of this kind have been made notorious (even beyond the truth) by former writers. When a company of these "chartered libertines" landed, after one of their brief voyages, upon a shore where they meant to make some stay, their first business was to take a small sucking-pig and present it at the marae, as a thank-offering to the god for having brought them in safety to that place. This, we understand, was the only sacrifice ever offered *in token of gratitude* to their imaginary divinities by any of the South-sea islanders; all other gifts which they brought to the altars were to turn away wrath, or bribe their malignant deities to be propitious to them in war, or on other important enterprises—not acknowledgments of mercies or favors bestowed. But the sacrifice of the sucking-pig by the Areois had a further meaning than to express gratitude, which they probably never felt; it signified to the people among whom they had come that they wanted food. This rite, therefore, was followed by a *feeding* (as it was called), when fifty or sixty hogs, perhaps, and fruit in proportion, were presented to them, together with rolls of cloth, and every necessary for their personal accommodation. This "feeding" was not all consumed at once, nor upon the spot, but portions of it were set apart, and sent to their brethren in other islands by early canoes. Thus when they alighted, like a swarm of locusts, in a rich district, they were not, like locusts, contented with what they could devour themselves, but swept away from the miserable inhabitants whatever they could obtain, for the support of those of their order who were wallowing at their ease on dunghills of sloth, while these were laboring abroad in their vocation. That vocation was principally the exhibition of licentious dances, and occasionally dramatic scenes, rudely constructed, or the recital of romantic and diverting tales concerning their ancestors and the gods. Many of these were very long, and regularly composed, so as to be repeated verbatim, or with such illustrations only as the wit or fancy of the narrator might have the skill to introduce.

Their captain, on public occasions, was placed cross-legged on a stool seven feet high, with a fan in his hand, in the midst of the circle of laughing or admiring auditors, whom he delighted with his drollery, or transported with his grimaces, being, in fact, the merry-andrew of the corps, who, like a wise fool, well knew how to turn his folly to the best account.

The Areois were countenanced, not by the vulgar only, but by the kings and chiefs, who indulged them in all their licentious practices, and probably found them very convenient tools for the furtherance of their own purposes of fraud and oppression. Availing themselves of the influence which they thus possessed, these reprobates were guilty of the most cruel exactions wherever they went. One of them, for example, would enter the house of a poor man, and by certain ceremonies pretend to make his little boy, playing on the floor, a king; then, with mock homage, he would say, "I am come to the king's house; I want food, give me that pig; I want apparel, give me that piece of cloth." And the father of the new-made king seldom had the hardihood to refuse the boon so flatteringly demanded. If he did refuse, his visitor would threaten him with banishment or death; and such threats were not to be despised.

One of the monstrous practices of these islanders, before they embraced the gospel, was to bury their friends alive, when, from their infirmities, they became burthensome to the young and the vigorous. They would dig a hole in the sand on the sea-beach, then, under pretence of taking their aged or sick relative to bathe, they would bear him on a litter to the spot, and tumble him into the grave which had been prepared, instantly heaping stones and earth upon him, and trampling the whole down with their feet, till whether they left him dead or alive was of little moment, as it was impossible for him to rise again. In other cases the unnatural kindred would rush into the invalid's house at once, from opposite ends, and make their spears meet in his body. Then they would coolly share the spoil of his little property, and depart without any other reflection except that they had rid themselves of a nuisance, and, perhaps, gained a paltry article of dress or furniture as the price of blood.

The following method was sometimes adopted in negotiating peace between two belligerent parties. The principal warriors of each met by appointment at a particular place,

standing aloof at a short distance from one another. An orator then stepped forth from the ranks on one side, and addressed the adverse chiefs, proposing terms of reconciliation. When he had done, he threw a piece of coral among them. If the terms were approved, assent was declared; if not, the coral was flung back. In that case a second, and sometimes a third or fourth, of the party disposed for conciliation, came forward, offering better and better conditions, till they were either wholly accepted or rejected. In the latter event, of course, hostilities were immediately renewed; but in the former, those who had just before been mortal enemies flew into each other's arms, and celebrated the end of strife by a feast of friendship. Peace was occasionally sought in another manner. The deputies empowered to make proposals embarked in the handsomest canoe belonging to their friends, taking with them the stem of a mountain-plantain, and a piece of very fine cloth, about eighteen inches square, on which was laid a wreath of sweet-scented fern, garnished with a few red feathers. With these pacific emblems, and a priest at their head, they paddled towards the shore of the enemy's district. When they had arrived at a convenient station, the priest rose up in the canoe, and addressed the representatives of the other party, who were standing on the beach, telling them who he himself was, who was his god, who they were from whom he came, and what kind of offers he had to make to them. If these were not favorably received, the priest and his friends were answered by a volley of stones from the shore, and compelled to sheer off as hastily as might be. Otherwise they were invited to land, when the terms were immediately ratified. A large hog was then brought, and made to stand upright, while some men of both parties, with two strong sticks, one placed upon the neck and the other against the throat, strangled the poor animal by main force in pressing them together. They then stabbed it, caught the blood in a vessel, and sprinkled the carcass with it all over, from head to tail; after which it was carried to the marae and offered to Oro, or Tani, or whatever idol might be worshipped there. The negotiators on each side afterwards took the cloth, in turn, and said to the others, "If you tear this cloth (that is, *if you violate this treaty*) you shall bear the blame, and we will tear you to pieces." Words to the same purport were uttered alternately by "the high contracting parties" over the garland, the feathers and the

plantain-stem, signifying that those who were guilty of bad faith should be scattered like the former, and broken like the latter, by those whom they now deceived and hereafter assailed.

We have already mentioned a few of the many incoherent notions which these people entertained regarding a future state. With respect to this, whatever hopes of a sensual paradise the Areois might cherish, the views of the multitude were gloomy and terrifying. They called the *hades* to which the departed went by the same name as night, *Po*. They knew not where or what it was, but imagined that the gods resided there, and preyed upon the dead, who, after being made their food, by a singular metamorphosis, became spiritual and immortal, in some sense which our informant could not comprehend, and therefore could not explain to us. The destiny of their kings in the world to come was little flattering to their pride and supremacy on earth. They believed that each of these illustrious personages was converted, after death, into a very useful piece of furniture common in native houses here, and consequently not less necessary in the palaces of the gods, called *fatama;* which something resembles the pedestal and pegs, in English passages and entrance-halls, on which hats and great-coats are hung. Here it is the branch of a tree, with the lateral forks cut short, on which baskets, bonnets, and other utensils or portions of dress are hung, fixed upright in the middle of dwellings, for the convenience of all the occupants. To escape this degradation, and to be numbered among the gods, those sovereigns who were rich enough made friends of the priests by the most costly presents. When in danger of death, a king who had been great and powerful in this life, and wished to be so in the next, sent four or five of the largest and fattest hogs, and as many of the best canoes, that he could procure, with any rare and valuable European article which he might happen to possess, to the priests. These loyal and grateful subjects, in return, put up daily prayer in his behalf, at the maraes, till his decease; after which his body was brought to one of these sacred places, and kept in an upright attitude for several days and nights, during which yet larger gifts were sent by his relatives, and the most expensive sacrifices offered to the idols, of which the priests, as their proxies, were the principal recipients. The putrid carcass was then taken away, and placed in a canoe, which was rowed out on

the lagoon, as far as an opening in the reef, and thence brought back again; the farce of fanatical prayers and lugubrious ceremonies being performed by the priests, over the corpse, on the water as well as on land. The royal remains were at length laid out to rot in state upon one of the platforms already described as the usual depositories of "the mighty dead."

Many of the sacrifices which were formerly offered by these Gentiles were, in their design at least, expiatory. When a subject had offended the king, and dreaded his vengeance, he fled into the mountains, or crossed to another shore, and did not dare to approach the sovereign till his wrath had been allayed by a peace-offering. This was generally done by some prudent relative, who watched the opportunity to take a good fat hog to his majesty, and say,—"Let this pig reconcile you to such an one." According as that present was accepted or refused the culprit judged of his safety or peril if he appeared again in the presence of the king. When swine, fowls, fruits, and human victims were taken to the altars of their mercenary and vindictive divinities, it was frequently in atonement for some crime committed, or in anticipation of one meditated by the devout worshippers. A woman, intending to effect abortion during pregnancy (which was atrociously common), or to murder her offspring as soon as it should be born, presented herself, if possible, a day before the time, at the marae, with a *rou maire*—a sprig of sweet-scented fern—in her hand, which she threw down upon the sacred stones, saying, "I intend to give you a man to-morrow; do not be angry with me."

Marriages among the higher orders were often contracted in the following manner. A person who had a beautiful daughter brought her, while yet a child, to a chief, saying, with the utmost frankness, "Here is a wife for you!" If the great man liked the girl's appearance, he took her off her father's hands, and placed her with some trusty dependant, to be trained and fattened, like a calf for the slaughter, till she had attained a suitable age. When her master chose to take her for his wife, the betrothed and their friends met at the marae. The girl appeared there with a cord about her neck, supported by one of her nearest kin, and accompanied by a man holding some leaves of sweet-smelling fern in each of his hands, which he pressed on either side of his head, above the ears. When the procession reached the altar, these

leaves were cast upon the ground. The priest, having muttered his prayers, took up one of the sprigs of fern, and, while each of the dead ancestors of the bride (so far back as they were remembered) was named, he doubled down or tore off one of the side leaflets. Then, while the names of her living relatives were mentioned in due order, one of the remaining leaflets was successively pointed out as the number of each. When that which represented the nearest in blood of those who were at hand occurred, that kinsman stepped forth, loosed the rope from the bride's neck, and delivered her to her husband. The friends on both sides then presented the couple with hogs, bundles of cloth, wooden dishes, canoes, &c., &c., according to their rank and ability. In less time than the honeymoon requires to fill and empty her horn, the chief probably grew weary of his spouse, and said to her, *Atira* (it is enough), *haere e jo* (go away). The woman was then abandoned, and what often became of her may be easily guessed. In this manner the great people took and put away as many wives as they pleased, or could get.

The priests of these islands were not confined to the exercise of their devotional functions; they were also warriors and statesmen, who acccompanied their kings both at the council-board and in the field—by sea as well as by land. On the water the priests carried their idol in a separate canoe; in which the image was sometimes placed on a high stool, sometimes laid down when immediate danger was apprehended, and sometimes held up in the hands of his bearer, during a battle. This sacred canoe always led the van of the rest, and the priests were accustomed to fight to the most desperate extremity in defence of their *palladium*, for while this was uncaptured the conflict might be maintained, but as soon as it was lost, the party to which it belonged would fight no more. The moment the god fell into the adversary's hands, his divinity forsook him, and so did his adherents. Panic-struck, they fled in all directions.

The superstition of these islanders was indeed interwoven with every thing that was done by them, whether national and on a large scale, or personal and domestic; from affairs the most important, to those that were least significant. Before a Tahitian would put off in his canoe from the beach, to go a fishing, he made a point to pray to his god for success. Was this the case with an ignorant, degraded, idolatrous race of barbarians, whose religion was as base as their

deities were impotent? What excuse, then, will *those* offer, for *their* uniform disregard of God in all their ways, who profess the only true religion in the world, and yet exclude that religion from every thing they do?

Feb. 5. The last three days have been so tempestuous that we could do little more than hold our meetings, religious and social, within doors, and collect such points of information concerning the former practices of these people as we have recorded under the foregoing date. Yesterday evening about fifty natives came into Mr. Orsmond's house to hold a free conversation with us. Many exceedingly curious (and some very subtle) questions were asked, which showed comprehensive thought, acute reasoning, and fine moral feeling, to be no uncommon qualities of mind here, little as the higher intellectual powers have hitherto been brought into exercise. As to original capacity, we cannot doubt that the reclaimed savages, who are receiving instruction of every kind as little children, need not be ashamed to measure their standard with that of the bulk of mankind in civilized countries. We have often been astonished when we have visited their schools, and been assured—as in this island—that not more than three or four persons knew so much as the letters of the alphabet eleven months ago—we say we have been astonished to find scores, both among adults and children, who can now read the New Testament with fluency and correctness; while the progress of intelligence keeps pace with the acquisitions of memory. At the conversation-meeting, yesterday evening, a man, who was sitting among the rest upon the floor, suddenly cried out, in great agitation of spirit, "What shall I do? I have continually before my eyes the likenesses of my children whom I killed in their infancy when I was a heathen. Wherever I go they meet me; and I seem to see them as plainly as I did when I took them from my wife's arms, immediately after they were born, and destroyed them. I know not what to do!" Suitable repentance, and fruits meet for repentance in his future conduct, were, of course, earnestly and faithfully recommended to the self-accused and self-condemned sinner. He had been the murderer of four of his offspring, but was happily himself rescued from the service of him "who was a murderer from the beginning" in time to prevent him from laying violent hands on four more who have since been born to him, and

whom, we trust, he is now endeavoring to train up in the service of Him who came "not to destroy men's lives, but to save them." This afternoon, the weather being more favorable, we (Mr. Tyerman and Mr. Ellis) returned to Raiatea.

Feb. 6. The morning being fine, we embarked again in our boat for Huahine, but were obliged to put back before noon. Our conversation, while at sea, turned upon the language of these islanders. On inquiring whether the change from paganism to Christianity had been favorable to its improvement or otherwise, we were informed that, hitherto, it had made little difference, except in the vocabulary, by rendering obsolete many obscene terms which formerly were much employed, and naturalizing some words, such as *Himeni*, a Hymn, *Sabati*, the Sabbath, and scriptural names, as *Jehova*, and *Jesus Christ*, &c., necessary for Christian worship. The language, expurgated of the abominations above mentioned (which were necessarily associated with the worst possible taste), is becoming more delicate and refined, both in pronunciation and rhythm, in proportion as purer, nobler, and more graceful modes of thinking and speaking have naturally resulted from familiarity with worthier subjects for thought and speech, among the natives. The violent harangues to which war and danger formerly gave birth, and the bitter invectives which were wont to be uttered in the quarrels, jealousies, and recriminations of private life, are now—the former never, and the latter rarely, heard; yet the Tahitian tongue lacks neither nerve nor copiousness; nor are opportunities wanting to display all its excellencies on glorious themes and great occasions—as in courts of justice, national and religious assemblies, but especially on missionary anniversaries. And (which might hardly be expected) there is as much *diversity* of talent, among the untaught orators of these little islands of the west, as may be found among the leaders of the British senate; we make no invidious or absurd comparisons as to *quantity*. Their speeches, whether argumentative or declamatory, are seldom long. They feel much annoyed by a tedious talker, and when such a one gets up, they will say to each other, "Now we must look about for our patience." Though very careful not to wound, in public debate, the personal feelings of those to whom they are opposed, they can be sufficiently sarcastic in

conversation. If asked, "Did you not like such a speaker?" "Oh, yes!" "And did you not like such a speech?" "Yes, to be sure; and we like the bleating of a billy-goat."

Feb. 7. It was not till evening that we were able to put to sea again, in the hope of reaching Huahine by rowing hard all night—that island lying thirty miles distant, and the surge being still greatly agitated by the recent long-prevailing high winds. We were on board sixteen persons, Europeans and natives, exposed in an open boat, with little provision in case of need, and the probability, were a hard gale to come on (which the lowering aspect of the heavens portended), of being driven we knew not whither on the limitless ocean. But, after a sufficient trial of faith and patience to make us feel ourselves wholly at the mercy of Him "who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, and walketh upon the wings of the wind," the moon arose, and the remainder of the night was serene above, and not uncomfortably turbulent below. At five o'clock in the morning we landed at Huahine; a number of the kind hearted people were standing on the shore, who welcomed our return with their joyful iaoraanas; these we heartily re-echoed, and added our hallelujahs to the Lord, who, amidst the perils of the deep, had delivered us from all our fears.

Feb. 8. At the afternoon meeting, in the chapel here, about fifty candidates for baptism underwent a final examination, previous to their reception by that rite into the church of believers. Thirteen of these were young men and women, who, being above the age of childhood when their parents had taken upon themselves Christian vows, refused to follow their example then, but who are now to be baptized on their own voluntary confession. The candidates this day examined have been nearly three years under preparatory instruction, as well as on their good behavior in the sight of all their countrymen; and, having given satisfactory evidence both of their knowledge of gospel-principles and their conformity to gospel-precepts, are to be admitted into full fellowship with the people of God in this place.

Feb. 9. Among the peculiarities of the Tahitian language is one which (so far as we are aware) has no parallel in any other. The *numerals* have what may be called the distinction of tense; the prefix A being the sign of the *past and*

present, and E the sign of the *present and future*. Several of them also have two names. Thus:—

Past and Present.		Present and Future.
Atahi	*One*	Etahi, or Hoa.
Apiti, or Arua . .	*Two*	Epiti, or Erua.
Atoru	*Three* . . .	Etoru.
Amaha	*Four* . . .	Emaha.
Apai, or Arima .	*Five*	Epai, or Erima.
Aono, or Afene .	*Six*	Eono, or Efene.
Ahitu	*Seven* . . .	Ehitu.
Avau, or Avaru .	*Eight* . . .	Evau, or Evaru.
Aiva	*Nine*	Eiva.
Ahuru	*Ten*	Ehuru.

If a person, therefore, were asked how many articles of a particular kind he had yesterday, how many he has *to-day*, or how many he shall have *to-morrow* (or at any past or future time), he would use different words in answering the question. Thus: "*A ae buaa nanahi?*" "How many hogs had you yesterday?" If he had *six*, he would say "*Aono*"—meaning "I *had* six." "But how many have you to-day?" If the number were the same as yesterday, he would say "*Aono*"—meaning "I *have* six." "But how many shall you have to-morrow?" He would then change the prefix from A to E, and say "*Eono*"—meaning "I *shall have* six." Or in the three cases he might use the second terms for six, and say *afene*, or *efene*. When the numbers run above ten they compute upon the usual principles; eleven being ten and one, twelve ten and two, &c. When they come to twenty, they say two tens; thirty, three tens, &c. A hundred has a distinct appellation, *rau*. They afterwards proceed by hundreds as previously by tens—one hundred, two hundred, &c., till they reach a thousand, which is called *mano*. Again connecting the units in succession with the *mano*, when they arrive at ten thousand they call that sum *manotini*. Then numbering *manotinis* as they had done *manos* up to ten times ten thousand, they call a hundred thousand *rehu;* and, counting upward on this, in like manner, to a million, they call that *ihu;* beyond which they have no specific name for any specific number, though, by the use of *ahurus*, *raus*, *manos*, *manotinis*, and *rehus*, they can multiply the *ihus* (millions) to any amount expressible by human terms.

Feb. 10. (Lord's day.) Mr. Ellis preached in the fore-noon from the words—"Jesus answered him, If I wash thee not, thou hast no part with me."—John xiii. 8. After this service the public baptism commenced, when nearly a hundred men, women, and children, were thus admitted into Christ's visible church. A hollow square having been made with benches at the lower end of the chapel, where there are no pews, the candidates took their seats, with their faces towards a table placed in the middle for the accommodation of the officiating ministers. Mr. Ellis, after a brief address, proceeded to administer this sacramental ordinance to the adults, seated as they were upon the forms before him; repeating over each the words of the Institution:—

"*Bapatizo*—[This is an engrafted word, there being no corresponding term in the native tongue]——————— *te ioa no te Medua, e no te Tamaidi, e no te Varua Maitai.*" "I baptize thee, —————, in the name of the Father, and of the Son, and of the Holy Ghost."

When the adults had all received baptism, an infant belonging to Mr. and Mrs. Ellis, and another belonging to Mr. and Mrs. Barff, were dedicated to God by the same rite—the symbol of regeneration, which Mr. Tyerman, at the request of the parents, administered. The children of the adult natives (on whom the ceremony had just been performed)—some in the arms, and some four or five years old—were then baptized by Mr. Barff; fathers and mothers, sons and daughters, being thus brought into the "communion of saints" on earth in the same hour; the former first giving themselves "unto the Lord," and then entering into covenant for those little ones which the Lord had given to them, to bring them up in his nurture and admonition. The scene was affecting and solemn beyond any thing that we had yet witnessed, and the season was truly refreshing from the presence of the Most High. Mr. Barff preached in the afternoon from Deuteronomy xxvi. 16—18: "*This day the Lord thy God hath commanded thee to do these statutes and judgments, &c. Thou hast avouched the Lord this day to be thy God, &c. And the Lord hath avouched thee this day to be his peculiar people,*" *&c.*

Feb. 11. At the conversation-meeting, which was numerously attended, many texts were quoted, both by men and women, from various parts of scripture, that they might be particularly expounded by the missionaries. It is sur-

prising with what eagerness these new converts to the gospel seize and treasure up the precious words of grace which they catch from the lips of their teachers, when quoted from still untranslated books of the bible ; as well as with what diligence they commit to memory numerous chapters and whole gospels which have been rendered into their mother tongue. Some who cannot read themselves can repeat almost every text which they ever heard, and even large portions of the New Testament, which they have learned by hearkening to others, while these read aloud to little audiences which they sometimes collect in the open air, under a tree, or in their family circles. There are few, indeed, of those who regularly attend public worship who do not know by heart all the hymns that are usually sung there.

We have made minutes, from time to time, of the diseases which are most frequent in these islands. The following are the principal :—

Hotiti, pulmonary consumption, which carries off, on an average, three of every hundred that die.

Fefe, a species of elephantiasis, causing hideous enlargements of the arms and legs. About four in a hundred are affected by it here ; though in Borabora, among a thousand inhabitants, there is only one invalid of this class. Unwholesome food, or too much food, heat, damp, ill-constructed dwellings, want of cleanliness, and indolent habits, induce this deforming complaint, which will, probably, be much more rare in future, from the exceedingly improved state of society.

Hydrocele, another gigantic tumefaction of morbid parts of the body, too frightful for description ; which, it is to be hoped, purer and more temperate modes of living will likewise subdue. One in a hundred is more or less afflicted in this way.

Monumonu, or the *throbbing*—that is, the tooth-ache, is not common. The natives have the finest and most perfect teeth, perhaps, in the world.

Tariaturi—a deaf ear ; and *vava*—dumbness. Both these terms are used to signify the condition of a person born deaf and dumb. There is but one case of it in Huahine, where there are two thousand inhabitants.

Matapo—Blindness. Of this, in the same population, there are three instances.

Bupa, a shivering fit ; and *ahu*—a burning fit—are em-

ployed to express the symptoms of intermittent fevers, which are frequent here, especially during the rainy season. They sometimes assume the form of ague.

Matapoto, a spasmodic affection of the face. It discovers itself by a pain in the forehead, which, proceeding downward, successively affects the eye, the ear, and the neck; this is followed by locked jaw, when the patient swoons outright, and, unless prompt relief be administered, speedily expires. The natives have a specific of some efficacy, which they immediately prepare, and force into the stomach by wrenching open the jaws. This malady, which is not uncommon, is most rife after long dry weather.

Tuabu—Hump-back. Two in a hundred have this unsightly encumbrance. It is induced by a fever, which leaves a tumor on the vertebral column. Children from four to five years of age are frequently thus afflicted. If the spine curves at a certain crisis of the complaint, the patient recovers; if not, he dies. Men are generally more distorted in this manner than women. In many cases the hump on the back is remarkably angular, and the chest proportionately enlarged, while the thighs and legs are long and small; yet the persons themselves are often very strong and active.

Ofao, *taviri*, *aati*, and *obu*—are names given to different symptoms of bowel-disorders, which, though often produced by the nature of their food, are seldom fatal.

Perioi—signifies a cripple; of these there are few.

Avachape—means bandy-legged; this deformity is also rare, though it is the universal practice to carry young children astride upon the hips.

Tona, a relic of that loathsome disease which is the scourge of licentiousness, and which was very destructive in these islands after its introduction by European visitors. That plague is now extinct. The *tona*, which it left behind, afflicts the sufferer under its malignant effects with dreadful ulcers in different parts of the body.

Tabu—Scrofula. The word tabu signifies a cut, or scar. Many deeply-indented and disfigured faces and necks bear testimony to the prevalence of this ravager of strength and poisoner of health.

Oniho, a kind of small-pox, mild in its form, but leaving the skin pitted. It is infectious, attacks persons of all ages, and the same subject is liable to take it repeatedly.

Aropoabu, a disease of the neck, resembling the *goitres* of Switzerland. We have seen a few prodigious instances of these glandular swellings.

Feb. 13. Having some leisure, at present, we transcribe from our memoranda occasional information on general subjects. We shall here enumerate the few quadrupeds which are found on these islands.

Buaa—the hog. We have formerly described the only native specimen which we have seen (ugly, stunted, and small), and mentioned also that the breed being now nearly extinct, the loss has been more than compensated to the people by the present race, which are a cross between the British and the former, with an intermixture of the Chinese, the first and the last having been introduced by captain Cook and other early circumnavigators who touched here. These gluttonous animals, having abundance of nutritious food, thrive amazingly, and soon become fat enough for the slaughter. We have seen some weighing twelve or thirteen score pounds. These swine are characterized by their deep flanks, flat bodies, and long tusks. Some of the boars, which run wild among the mountains, are very formidable if attacked and compelled to act on the defensive. When surrounded they will rush through the ring of their antagonists, striking right and left, and with a single well-directed blow of their sharp tusks rip the flesh of a man's leg from the bottom to the top, or even gore him in the body till the bowels drop out through the wound.

Uri—the dog. Commodore Wallis and captain Cook found dogs here. They had long bodies and short legs, like our terriers; but that pure breed is no longer seen, a nondescript tribe having sprung up in their stead, from the introduction of "mongrel, puppy, whelp, and hound, and curs of low degree," by foreign vessels. They are generally very ill-looking creatures, lean, feeble, and diseased, as might be expected from the wretched fare on which they feed—the refuse of their owners' tables. Yet hydrophobia is unknown. There is no remembrance of a mad dog having ever been seen here, notwithstanding the torrid climate.

Iore—the rat. The native rat is much smaller and of a lighter color than the English; but the *Iore paapa*, the foreign rat, brought from ship-board, is large, and has all the bad qualities of the worst European vermin.

Moo—the lizard. Reptiles of this species are very nu-

merous; they are small, beautiful in coloring, and perfectly harmless.

These four are the only quadrupeds that were aboriginal here. The following have been introduced.

The horse, which the natives called *horo buaa fenua*,—the hog* that runs over the ground,—when they first saw with what fleetness he could traverse the beach, on which he was landed, as a present to Pomare. There is but that one of the kind here, which "roams over the plain," at his ease, having never been used for riding; yet he is perfectly gentle.

The cow, buaatoro—This useful animal was brought hither by the missionaries, who have, here and at Eimeo, small but improving herds. They thrive well, breed early and fast, and give abundance of milk. The long grass, which they find every where, is excellent food for them, and they are subject to no particular diseases. Several have been killed, and the beef proved very good; but they are yet too few and precious to be made every-day food. The natives are very much afraid of them.

The sheep is called here *buaa mamoe*,—the inoffensive hog. There are half a dozen of these animals on the islands, brought hither by the missionaries, but they are lean, small, and ill-shapen. The climate is too hot, and they will probably never be kept to any advantage. The little tormenting burr, called *piripiri*, of which we have formerly spoken as a vegetable pest here, sticks to the wool, and gradually forms a close mat about its body, which greatly annoys the poor sheep, and would hinder it from thriving freely were there no other obstruction.

The goat,—called here *buaaniho*, the hog with horns,—was introduced by some of the first ships, and lighted upon a soil and clime entirely suited to its wants and habits; of course it breeds rapidly, and grows to a great size. As there is no occasion for woollen clothing here, and the flesh of the goat and her kid is as delicate and well-flavored as mutton and lamb in England, sheep may very well be dispensed with. The goats are exceedingly beautiful creatures, and on the lofty mountains they find green pastures, fresh air, and that freedom in which they delight. Their milk is richer than that of the cow. There are flocks, consisting

* Buaa seems to be a generic name for a quadruped.

of severa hundreds, on some of the islands. These are the property of the missionaries; but the natives, who at first abhorred them on account of the new and offensive odor, to which their nostrils had not been accustomed, begin to manifest an inclination to possess animals, in every other respect, so useful and desirable; and the missionaries encourage them in this, as in every other wish, that may lead them to improve their condition in life. Besides, to keep goats there is neither trouble nor expense required. They forage for themselves.

The cat,—called here *iore pii fare*, the house-climbing rat; because, when strange cats were brought from ships into the native dwellings, they naturally ran up the wooden walls, or bare poles, which support the roofs. Cats have now become domesticated.

Feb. 14. We were, this day, invited to a public dinner, given by the principal chiefs of the island to the members of the Christian church here (as a token and pledge of union among all true believers), whatever were their rank or circumstances in civil society. It was truly a love-feast, to welcome the newly-baptized among the flock of Christ. The candidates for baptism also were invited to be partakers of the general joy. It was held in a spacious house, a hundred and sixty feet long by forty wide, belonging to a distinguished chief, named Tiramano. This banqueting-room was quite a native structure, in the old style—a long roof, resting upon two ranges of pillars, twenty-four on each side, and a row of nine loftier ones down the middle, to support the ridge-pole. At the upper end a table, covered with a white cloth, and furnished with knives and forks, also two convenient settees, with benches and stools, were placed for the accommodation of the royal family, the missionaries, and ourselves. The whole of the floor beside was occupied by the natives, sitting cross-legged, in companies, with the food before them, spread upon purau-leaves for plates. The inclosure in front of the house was occupied in a similar way, by a portion of the numerous guests. The sight was exceedingly impressive and delightful, for they were clean in their persons and apparel, pleasure beamed in every countenance, and all were of one heart and one mind, to be happy and to make happy, so far as they could. The entertainment, consisting of the usual provisions, was well laid out; it was abundant, and all things were done decently and in order,

though more than a thousand persons shared in it. Many of the mothers had their young children with them; yet not a cry was heard. *Te mau poti iti* (the little milk-drinkers, as infants are prettily called here,) behaved as well as their parents, and by their presence added interest and beauty to the scene. In addition to the native luxuries of baked hogs and fruits of every kind that were in season, boiled pork, boiled fowls, fruit pies, and puddings of various kinds, were served up, course after course, at our table. There was such plenty for all the guests that, after heartily enjoying the good cheer, enough remained for the guests to take home with them, and renew the feast another day, in their family circles. The residue of our own messes (which were as large as Benjamin's when Joseph entertained his brethren) our servants took care of, as their customary perquisite. It is hardly necessary to say that, in such an assembly, when all the dishes had been placed, before any were touched, the blessing of God was asked upon the bounty of his Providence. After the meal, several of the chiefs, the missionaries, and ourselves, successively addressed the company on such topics as the occasion suggested. In conclusion, a hymn of praise was sung, and one of the chiefs returned thanks for this day's mercies, and offered up earnest supplication that goodness and mercy might follow his country-people and their teachers, *all* the days of their lives. The people afterwards quietly dispersed, and in their peaceful dwellings presented their evening sacrifices at the family altar.

Feasts were frequent in the times of ignorance, but they were only for the men; the women never being allowed, either publicly or privately, to sit down with their tyrants, or eat of the same food. Surfeiting, drunkenness, debauchery, quarreling, and murder were the usual felicities and excesses on such occasions. Here there was no riot, no intoxication, no evil speaking, but in their place temperate refreshment, cheerful converse, and universal harmony. Yet it would be impossible to express the conflict of emotions, hardly reconcilable, with which we looked round upon this great assembly,—remembering what they had been, and beholding what they were; and reflecting that the mere wisdom of man, employed to its utmost power, and with its utmost charity, through an equal number of years, by agents a hundred fold more gifted in worldly policy than the humble missionaries who had brought the gospel hither, could have done little

towards transforming such a people from savage to civilized society,—nothing, in fact, compared with what has been done by "the foolishness of preaching." We could only resolve the moral miracle before our eyes by the declaration of our Savior, "The things which are impossible with men are possible with God." We will not disturb the hallowed pleasure which we trust this brief account of a day in a thousand, in the Pacific isles, will communicate, however imperfectly, to those who may read it, by exhibiting in contrast the characters of many that sat at meat with us there, in their heathen and in their Christian states; lest the horror which the former must awaken might convert the deep delight inspired by a contemplation of the latter, as exemplified at the late baptismal sacrament, and at the present innocent festival, into an undefinable feeling of doubt and fear, lest faith, and hope, and charity had mistaken the nature or the reality of the change—the new birth, we must call it, and we will—of many of these children of the devil, now children of God. Those, however, who willingly doubt and fear in this manner, may question whether *their* faith, hope, and charity come up to the standard of scripture. Till it can be demonstrated, that "with God *these* things are impossible," we must continue to believe, upon such evidence as hitherto has convinced us, that they are not possible only but realized among the Polynesian people.

This feast was given by the voluntary contributions of many persons, and designed, as we were informed among other things, particularly to express their happiness in having us (the deputation) among them. One of the speakers said, in the fullness and simplicity of his heart, that he had been praying to the Lord not to let us go away, but keep us here as long as we lived. Feasts were formerly made in this manner by the *taniau*. The *niau* is a message of royal authority, issued sometimes to a single district, and sometimes throughout the whole island. The king's messenger, in such case, took one of the feather-like branches of the cocoanut tree upon his shoulder, or a bundle of the side leaves in his hand. Thus, charged with his dispatches, he went from chief to chief, putting into the hands of each a piece of cocoa-leaf, four or five inches in length, and delivering with it the royal commands. Each principal chief, in like manner, communicated the message to those in rank below him, these to raatiras, they to their inferiors, and the latter to the people

at large. By this simple process the whole island was put in motion in the course of a few hours, all classes promptly contributing their quota of provisions towards the great entertainment, or towards carrying into effect the sovereign's wishes, whatever they might be. Business done thus is called *taxiau, or by message.* Whoever accepts the bit of cocoa-leaf offered by the messenger thereby signifies his compliance with the royal mandate. Whoever should refuse to accept it would run great risk of being banished to some remote island for his contumacy; disobedience, under such circumstances, being "constructive treason."

CHAPTER XVI.

Two Vessels in the Offing—Tarouarii—Projected Visit to the Marquesas Islands—Auna, Mattatore, and their Wives, set apart as Native Missionaries tc the Marquesas—Birth of Tarouarii's Daughter—Two Brigs—Embarkation for the Marquesas—Amphibious Dexterity of the Islanders—Nocturnal Salubrity of the Sea—Cockroaches—Towaihae Bay, Sandwich Islands--Motley Appearance of Natives.

Feb. 16. Two vessels appeared in the offing, at daybreak. They proved to be the Mermaid, sixty-one tons burthen, captain Kent, a small sloop, and the Prince Regent, captain Brown, a schooner. The latter, seventy tons burthen, had been built at Port Jackson, was a neat copper-bottomed bark, carrying six guns, and was now on its way as a present from the king of England to the sovereign of the Sandwich Islands, under the convoy of captain Kent. In the course of the afternoon we went on board, and were very politely received by the captains of both vessels.

Feb. 17. We accompanied Mr. Ellis on a visit to Tarouarii, king Mahine's daughter-in-law, who expects soon to be the mother of a posthumous child, which, if spared to live, will be the future sovereign of Huahine; its deceased father having been heir-presumptive to the reigning queen. We were surprised to find this great lady, on whom the hopes of the nation are placed, in a small shed, about seven feet square, separated from a larger dwelling, for her special convenience on the august occasion of giving birth to a prince. She was reposing upon grass spread over the floor, and there was no other furniture in the apartment but a lamp

made of a cocoa-nut shell, glimmering with its faint beams upon the ground, and on the posts and rafters which formed the walls and roof, presenting to the eye their deep intersecting shadows, strongly contrasted with the flickering lines and spots of feeble light between. The queen of the island, Hautia, and Hautia Vahine, her father and mother, with another female, were her attendants. The shed stood within a few paces of the sea, and had been purposely chosen, according to the approved custom, for the benefit of free air, and to afford her an opportunity, as soon as she should be delivered, to plunge into the sea, and there sit in the water for half an hour. This strange, and we might deem perilous practice, to a woman in such delicate circumstances, is common here; and we are assured that, in most instances, it is the means of restoring strength and animation to the exhausted mother, who frequently goes about her ordinary household business an hour or two after she has come out of the purifying flood.

Feb. 21. During the last few days we have made an engagement with captain Kent to carry Mr. Ellis, ourselves, and some native teachers (whom it has been determined by the church here to send thither) to the Marquesan Islands, about a thousand miles distant from these groups. The captain promises to land our little missionary band of volunteers there, on his way to the Sandwich Islands, or, if he cannot beat so far to the windward now, to carry us with him to the latter, and leave those appointed to the former on his return to New South Wales.—This day was fixed for holding a full religious assembly, to set apart two natives willing and qualified to carry Christianity and civilization to the barbarous Marquesans, who are represented as the most ferocious savages in these seas. About twelve hundred persons assembled in the great chapel. After a suitable hymn and prayer, Hautia, the regent, was called to the chair. Several short addresses were then delivered to the people, by the missionaries and the deputation, on the nature, importance, and difficulties, of the proposed engagement; the labors, privations, and perils, to which those who undertook it would be exposed; and the only reward to which they must look for such sacrifices—the blessing of God upon themselves, and the work of their hands, in their benevolent endeavors to communicate the benefits of the gospel of peace to aliens and enemies perishing for lack of instruction.

Our late travelling companion, Auna, a principal chief, formerly a leader among the Areois, and a priest of Hiro, the god of thieves, then stood up in the midst of the meeting. His lofty stature and commanding presence, the sanctity of his regenerated character, and above all (so far as the eye was concerned), his countenance, beaming with benignity and intelligence, filled every bosom with emotions of awe, delight, and expectation. He looked round with an air of unaccustomed anxiety and embarrassment, and at first—perhaps for the first time in his life—hesitated in the utterance of his sentiments on a public occasion. At length, with a noble modesty, he began, "*Mea maitai teie*—It is a good thing that some of us should go from Huahine to carry the blessings of Christianity to those people who are yet lying in the same ignorance, wickedness, and misery, as we ourselves were but a few years ago. It is our duty, then, to take to the Marquesas that *(parau maitai nate atua)* good word of God which has been sent to us from *(Beretane)* Britain by the hands of missionaries, and which has been made so great a blessing to us. I have, therefore *(parau iti)*, a little speech to make to the meeting, which is this,—if I and my wife might be so favored as to be sent on this errand to the heathen at the Marquesas—but, perhaps, we are not worthy; yet, if we could be thought suitable for this great and good work, both my wife and I would be very happy to be the bearers of the gospel to those wicked islanders."

When he had thus spoken, he sat down, with the most affecting humility waiting for the decision of the assembly. Hautia, the president, immediately rose, and said, "Auna is the man to go!" Others exclaimed, "Auna is the man!" A chief then stood up, and observed, that he also had a little speech on the subject, which was, that Auna was not only the man to go, because he could himself both teach many things, and set the example of all he taught, but because Auna was "a two-handed man;" he had a good wife, Auna Vahine, who would help her husband in every pious work, and would also teach the women to read and to pray, to clothe themselves decently, to make their own dresses, plat straw bonnets, manage their families, and bring up their children in the right way. This being universally assented to, Auna and his wife were appointed—as it were by acclamation, so greatly was the meeting moved—the first messengers from this church to their heathen neighbors; neighbors,

in fact, though they dwelt a thousand miles off, and neighbors in the language of the gospel, because they loved them as themselves.

Another chief was then named, *Mattatore*, a pious, intelligent, and remarkably ingenious man in every kind of work to which he turned his hand. Several of the congregation successively stood up, and in their "little speeches," recommended him and his partner (for he also was "a two-handed man") as suitable fellow-laborers with Auna and his wife. Mattatore, disclaiming with unaffected diffidence any superior qualifications for the honorable work, added, that if his partner and himself were deemed worthy to be intrusted with it, by the deputation from Beretane, the missionaries and their Christian country-people, they should be happy to undertake it. The whole congregation then looked towards Hautia, who, to the surprise of every one, remained silent, and appeared sad; his noble countenance expressed much agitation of spirit, and he hesitated for a while to unburthen his mind in words. At length he rose, and, with an air of meekness and humility which gave inexpressible grace to the dignity of the high-born island-chief, he said, "I have a little speech, because a thought has grown up in my heart, and it has grown up also in the heart of Hautia Vahine (his wife). But, perhaps, it is not a good thought; yet I must speak it; and this is our thought.—If the missionaries, and the deputation, and the church of Huahine, think that I and my wife would be fit companions for Auna and his wife, to teach the good work of God to those idolatrous people who are as we *were*, and cause them to become as we *are* here, and in Tahiti, and Eimeo, and Raiatea, and Borabora, we should be rejoiced to go; but, perhaps, we are not worthy, and others may be much better suited for the blessed work; yet we should love to go."

This declaration from one who, as regent, was virtually king of the island, who held valuable hereditary possessions upon it, as well as received large contributions, to support his royal state, both from chiefs and people—who, besides his political and civil functions, filled a wide sphere of usefulness in the church, as superintendent of schools, as patron and promoter of infant arts and thriving industry among his subjects, and who was himself an example of all that he recommended to others or required of them—this declaration produced a most extraordinary sensation throughout

the whole assembly, but especially in our breasts—emotions never to be forgotten, nor ever to be recollected without a renewal of the strange and overwhelming delight which we experienced on witnessing such a proof of the power of divine grace, in making the blind idolater, the stern warrior, the proud chief of a barbarous people, under the influence of a new and regenerating principle, willing to forsake all, deny himself, and take up his cross, that he might follow the Redeemer to regions of despair, where Christ was not named, and where his disciples might expect both "to know the fellowship of his sufferings and to be conformed unto his death." But, having already experienced "the power of his resurrection," "none of these things moved" the voluntary candidates for a perilous service, "neither counted *they* their lives dear unto them, so that *they* might finish their course with joy, and the ministry which they had received of the Lord Jesus, *to testify the gospel of the grace of God.*" Of Hautia and his wife we could not but thus judge. As soon as we had a little recovered from our surprise, we rose, and thus addressed the royal pair: "Hautia! we have heretofore been pleased, beyond our hopes, with every thing which we have seen of the happy effects of the gospel, in this island and others, since we arrived from England to visit you. Truly the Lord has caused his good word to grow up among you, and bearf ruit abundantly. But nothing which we have heard, or seen, or felt, has delighted us more than what you have done, and said, and made us to enjoy in our own souls, this day. It was a good thought that grew up in your own heart—it was a good thought that grew up in the heart of your wife, Hautia Vahine; and we believe that it was God himself who caused that thought to grow in each of you. But we also believe that it is his will that *we* should now say to you, as the prophet, in the name of the Lord, said unto David (whose history and character you know) when he desired 'to build an house for the name of the Lord God of Israel;' '*Thou didst well that it was in thine heart;* nevertheless *thou* shalt *not* build the house, but thy son shall build it.' We say, therefore, it is well that it was in your hearts to go to the Marquesan islands on this errand of mercy; yet you must not go yourselves; others must do that good work. Hautia, God hath placed you here as king, in a station of the highest honor and most extensive usefulness. Here you have great influence, and that influ-

ence you employ largely for his glory and for the benefit of your people. Here you are a nursing father, and Hautia Vahine is a nursing mother, to the church. Here you are a terror to evil doers and a praise to them that do well. In no other place could you do so much good, by authority, by precept, by persuasion, and by example, as you are necessarily doing here, in the exercise of that power and those talents with which you have been invested. We again say that we are glad that the thought did grow up in your heart; but we believe that the Lord says to you, by us,—you must not go on this mission, for He hath need of you here. Other chiefs (as deputies from you and your subjects) may be as useful among the ferocious Marquesans as you could be—whereas, in Huahine, none can equal you in usefulness." Hautia, deeply affected, replied: "Since you say so, perhaps it is the Lord's will that we should not go to the Marquesas, but stay in Huahine: perhaps we may serve him better here. Be it so; and yet I wish that it had fallen to me and my wife to go."

Auna and Mattatore and their wives were then set apart to this new ministry in special prayer, by Mr. Ellis; after which, while they yet remained kneeling at the table in the front of the pulpit, Mr. Barff delivered to them a solemn charge, respecting their future duties among the heathen to whom they were thus ordained to preach the unsearchable riches of Christ. The whole service was concluded with singing and prayer; and the people departed with hearts that burned within them, both with affection towards the friends with whom they were thus parting, and with humble thankfulness to God that they were permitted to give up those who were most deservedly dear to them to his service, and to the heathen, to bring them to the knowledge of the truth.

Feb. 23. This day Tarouarii, Mahine's widowed daughter-in-law, became the mother of a posthumous child. To the disappointment of the families to which she was allied, the infant was a girl; but, though a boy had been anxiously desired, both by chiefs and people, recognizing, as they *now* do, a divine superintending Providence, they soon soothed their minds into acquiescence, and are contented to believe that this will be for the best. Volleys of musketry were fired repeatedly in the course of the day, in honor of the birth of the princess, and in hope that she—their *only* hope in the direct line—may live to be the future queen of Huahine. The wife of one of the missionaries was sent for im-

mediately, to dress the babe in the English fashion, as it has been determined, on every occasion, to conform as nearly as possible to the manners and customs of the nation which has sent them spiritual fathers and instructors in righteousness.

Captain Walker, of the Dragon brig, and captain Hunter, of the Macquarrie, both came into the harbor this morning. Here, then, for the first time since a European ship was seen in these waters, there are four vessels at anchor at the same time. Four hundred in a British port would not excite greater curiosity and admiration. We have just been told that captain Walker, with some of his crew, having landed on one of the multitude of little islands with which these latitudes are spotted, and having taken on shore with them a goat, the people, at once imagining it must be a god, flocked round it to gratify their curiosity and show their veneration, no such animal having been ever seen there before. The goat, feeling itself incommoded by their handling and crowding, began to manifest its displeasure—butting at one child, knocking down another, and pursuing a third, so that the group were soon put to flight. Alarmed and enraged at this hostile conduct of the new god, the people appeared about to take vengeance on the strangers; but, before they had wrought up their minds to make an attack, the captain and some of his party, by a singular stratagem, contrived to amuse the enemy till they could safely venture to turn their backs upon them. Having some razors in their possession for traffic, they made signs that they would shave any of the people that wished to be so accommodated. This was eagerly accepted, and one man after another offered his chin; which was quickly cleared of the stubble, the sailors gradually retreating, till, having reached the shore, they leaped into their boat, and rowed away.

Feb. 25. The last three days having been employed in making preparations for our voyage, and taking leave of our friends, English and native, here, we embarked with captain Kent about noon. A breeze from the east quickly carried our little sloop, and its associate the schooner, out of Fare harbor. Before nightfall the heights of Huahine had vanished, and we were once more upon the broad ocean, committing ourselves, in fervent and believing prayer, to His guidance "whom winds and seas obey." Our ship is little more than sixty tons burthen. Our company consists of twelve persons, namely—the deputation (Messrs. Tyerman

and Bennet), Mr. Ellis, Auna and Mattatore, and their wives, and our Tahitian attendants. Our provisions, both live stock and vegetables, occupy considerable room; so that, with the captain and crew, both deck and cabins are well peopled and filled.

Feb. 28. The wind having been very light, and somewhat variable, our progress has not been rapid, but quite pleasant to the feelings of those of us who have been accustomed to the motion of a ship. This day one of our finest store hogs fell overboard, not having yet got his "sea legs," we presume—a happy phrase to express the oscillating gait of persons accustomed to walk on deck with a motion corresponding to the swing of the vessel. While the sailors were lowering a boat to recover the unfortunate animal, two of our Tahitian attendants leaped after it, and brought it close under the ship's side, where they fastened a rope round its body, by which it was presently hauled upon deck. The dexterity of these people in the water is surprising. Men, women, and children, can all swim and dive; indeed, infants are so early taught these necessary accomplishments of a half-amphibious life that they sometimes excel in them before they can walk. On a certain occasion, as our missionary friends at Huahine, with their children, were crossing the upper part of the bay at Fare, their canoe was suddenly upset, when they and several helpless infants were plunged at once into deep water. The queen, a woman of vast bulk, being near at hand, and perceiving their danger, immediately threw herself into the lagoon, swam to their assistance, and with her own hands saved the life of one of the party from destruction. A female servant followed the children, caught them in her arms, and swam to shore with her rescued treasures, which she delivered safely into the hands of their overjoyed parents, themselves just snatched from death by their wonted intrepidity, habitual presence of mind, and fearlessness of peril, in situations where the fear itself probably constitutes the chief part of the danger.

Nothing can exceed the salubrity of the atmosphere in these regions during the night-time. So soon as the sun goes down, the temperature becomes agreeable and refreshing. Elsewhere, between the tropics, heavy dews are wont to follow the oppressive heat of day, and render any exposure of the person to the night-breeze dangerous. Here there is no humidity that need be dreaded. We have been

repeatedly, during our insular circumnavigations, whole nights upon the water, in open boats, without experiencing either damp or chill, or observing any clamminess upon our clothing or the rigging of our scallop-shell vessels. Hence the islanders frequently sleep upon the ground, under the open sky, without fearing or feeling any inconvenience. On board of European ships, also, the sailors, in these seas, lie down to rest on the bare deck with the same impunity. The most delicate constitution may luxuriate in breathing the pure, mild, midnight air of these voluptuous climes.

March 7. (South lat. 7° 58′. West long. 153° 7″.) We have been becalmed for the last two days. The dullness of the scene was interrupted, this morning, by the approach of a large shark to the vessel, sufficiently near, to its own cost, to be harpooned, and hauled on board. It measured eight feet four inches in length, and proved to be a female. When opened, eleven young ones, each two feet three inches long, were taken out of two wombs within her. She seemed to be near the time of regular parturition; for, when separated from their dam, they floundered about the deck, with great strength and vivacity, for a considerable while. After the mother-shark had been cut quite in sunder, across the middle, and received several heavy blows from a large hatchet, wielded by a powerful man, she still writhed in her death-pangs, and opened and closed her jaws with spasmodic force—so frightfully tenacious are these animals of life. The islanders say that immediately before the females bring forth their young, they are particularly savage and voracious; they are then, also, most daring in their attacks, and most difficult to subdue, or to kill when resistance on their part is vain. It was horrible to look upon the massacre, on our deck, of such a parent and her numerous progeny, infuriated with pain, and burning with life, till the final spark became extinct in the last drop of blood that coagulated.

March 11. (S. lat. 8° 42′. W. long. 148° 41′. Therm. 83°.) We have made little progress. Variable winds, and rains occasionally, have exercised our patience; but it is not for us to choose our course at sea any more than "it is in man that walketh to direct his steps." We saw several *killers* or *threshers*, as they are called, indifferently. These are a species of large ferocious fishes, which often attack the whales in these seas, by bounding out of the water and

lighting, like arrows, upon them; when it is said that they sometimes so torment as to destroy their enormous but utterly impotent victims;—in what manner we cannot clearly learn, and may be permitted to doubt the fact. If the whales die under such assailants, it must be as much of fright as of the wounds which the latter can inflict on their thick-blubbered carcasses.

March 14. The wind has lately been north-east, and we are, therefore, sailing in the direction of the Sandwich Islands, it being now improbable that we should reach the Marquesas. The nights are brilliant, not with moon and stars alone, but frequent fiery meteors, suddenly kindled as out of nothing, and as suddenly resolving again into nothing. We now see the constellation of the Great Bear, but as yet have been looking in vain for the polar star.

March 15. A native New Holland boy—an orphan, whose father was drowned, and whose mother died while he was young, whom our captain has kindly taken into his service—fell overboard, this morning, unperceived by any body, till his cries, as he followed the ship, swimming with desperate but unequally-matched exertion, to overtake her, summoned all hands that could be employed to his assistance. Again, as in the case of the hog, while the boat was launching, our two Tahitian servants flung themselves into the sea, with a rope. When they met the poor lad among the waves—resolutely buffeting them, but almost exhausted—the one received him upon his back, and the other swimming beside, they thus brought him to the boat, which took up all three, and they were soon safe on board. This youth, like his countrymen, goes almost entirely naked, and cannot be persuaded to encumber himself with clothes. His hair is brown, and the color of his skin like that of the Tahitians, but darker, probably from continual exposure to the elements. His escape was very remarkable. On inquiring, we learned that he fell overboard from the lee bow. He had, therefore, gone clean under the vessel, and been borne up at the weather quarter, when first discovered. Had he come up astern, it is probable that he must have perished before he was missed, no one being there to be alarmed by his shrieks. He was washing himself, as was his custom, by drawing up buckets of sea-water, and throwing them over his body, when he lost his balance, and fell headlong into the deep.

March 16. Yesterday the sun was vertical, to-day we have passed him, and, after long witnessing his daily course through the north, again behold him, as in our native country, to the south of us. We have not been more than ten months absent from England, yet this is the fourth time that we have come under his vertical rays. The sun, however, has not been permitted "to smite us by day, nor the moon by night;" the stars have *not* "fought against us in their courses;" "the bands of Orion" have not been loosed to destroy us by storms, nor have "the sweet influences of Pleiades" been bound, to withhold blessings, by land and by sea, from us. (S. lat. 0° 55′ 36″. W. long. 149° 46′). This track of ocean is remarkably full of the nocturnal spangles which we have noticed elsewhere. Millions of these efflorescences of flame, as they seem to the eye, pass the sides of the vessel every moment, and form in her wake a train of brilliancy such as no comet, in its periheliium, ever drew "o'er half the heavens." Beautiful illuminations of the same kind, whatever be their nature, are frequently seen at a great depth in the clear water, which, in the night-time, becomes jet black. Often, through this dark but limpid medium, have we amused ourselves by tracking the routes of large fishes, such as porpoises or sharks, gleaming along in lines of light beneath the abyss, itself invisible with gloom. These, like coruscations of a sub-marine *aurora*, might sometimes be discovered at far distances, shooting and disappearing, slowly or suddenly, according to the courses of the sea-monsters, each of which, like the leviathan of scripture, "*maketh a path to shine after him; one would think the deep to be hoary.*" Job xli. 32.

March 17. The minutest circumstances relative to animal life, even in its lowest classes, are worthy of record. Last night, about ten o'clock, hundreds of cockroaches issued, at the same instant, from all their hiding-places in the cabin, and began to fly about. In the course of a few minutes they all retired again, without assigning any reason (which we could understand) for their spontaneous and simultaneous irruption or retreat. Some on board said it was a sign of rain, but none fell in the night, nor is there yet any less ambiguous sign of such downfall in the sky. We crossed the line about two o'clock this morning, and find ourselves again in our own hemisphere, which, like every thing in any way associated with the subject, reminds us of home.

March 20. (N. lat. 5° 40′. W. long. 149° 14′.) At noon we had a strong squall, accompanied by heavy rain from the east. Since the evening when the cockroaches swarmed out of their holes in the cabin, to take an airing by candle-light, and retired as unaccountably as they came, the weather has certainly changed from almost unbroken calm and drought to fits of wind and showers, with sluggish intervals, when air and ocean seem alike inert and impotent to speed our way.

March 26. After a continuance of the same weather during the last five days (though with more frequent gusts and showers), as we had previously experienced, last night the gale blew very hard, with almost constant rain, but our small bark suffered no damage. N. lat. 15° 43′. W. long. 152° 35′.

March 28. At three o'clock, p. m., land appeared right ahead, that is, wearing west, distance about twenty leagues; and, though clouds covered the highest mountains, the lower ranges, to a great extent, were distinctly visible. We could not doubt, from our observations, that this was one of the Sandwich Islands, our north latitude being 19° 23′, and west longitude 154° 5′. This was a joyful sight to all on board. Towards evening we lost it again, the fog being considerable; but the loom of land was, nevertheless, cognizable by the thick dark clouds overhanging it.

March 29. Having lain-to in the night, at break of day the land was clearly seen about fifteen miles off, though the eminences were still shrouded in thick vapor. As we approached, the coast seemed to be rock-bound, the waves dashing at the bottom of the cliffs. These might be a hundred feet in average height; while beyond them the land sloped gradually up to ten times that elevation, green, and occasionally studded with clumps of trees. This declivity was rent into ravines, opening towards the sea, and manifestly furrowed by fierce cataracts in rainy seasons. When we had proceeded about ten miles along the coast, its character changed into sterner magnificence, the cliffs rising to five hundred feet, and being more deeply indented with vast chasms, of which the black and almost perpendicular fronts were brilliantly enlivened with numerous cascades, rolling, as their course lay, over rocky beds, oblique or abrupt, in all the forms that water can assume rushing through steep or straitened channels. These falls are

Drawn by John Dennis from a sketch by D. Tyerman

O. Jewitt Sc.

called *Pæpehii*, and from their multitude it is said that the island itself takes its name, *Owhyhee* (*Hawaii*, according to the improved orthography) meaning the same thing. One of our Tahitian women being asked, while we were thus coasting, whether she could swim on shore, replied, "O yes; why not?—very easily!"—though we were at least five miles from the land.

By the time that we had reached Towaihae bay, the wind fell, and we were perfectly becalmed. This bay forms the segment of a large circle, receding about a mile inward, but of much more considerable width, having three stately mountains at its head, whose bases come down to the sea. Along the ridge of one of these were several streaks of snow, though the height was not so great as to warrant the expectation of so rare a spectacle in these tropical regions. The soil upon their slopes, and round the bay, had a bare and sterile aspect, in comparison with the exuberant fertility of the islands which we had lately left. On the southern side rose a dreary conical hill, utterly destitute of vegetation, pretty evidently the crater of an extinct or a reposing volcano.

In the dusk of the evening, a personage of some importance came off to us from the shore, in a boat of four oars, who called himself *John Adams*. He is a native of Hawaii, and said that he was governor of the island in the absence of the king. He was a very stout man, much resembling the superior chiefs of Tahiti (who are distinguished far above the commonalty by their "limbs of giant mould"), but of a much swarthier complexion than they. Our visitor was dressed in European costume, with jacket and trowsers. He informed us that Rihoriho, the reigning king, resides at present on another island of the cluster, called *Oahu* (Woahoo, as formerly written), that he has five wives, and drinks an immoderate quantity of ardent spirits.* Various scraps of local intelligence this John Adams very freely communicated; and as he speaks English (which he learnt from the American visitors and residents, though he can neither read nor write) sufficiently well for the purpose of gossiping conversation, we found no difficulty in talking with him. As he wished to go with us to Kearakekua bay, the captain

* The reader must bear in mind, that this visit was made as long ago as the year 1822. *Am. Editor.*

permitted him to remain on board, and he sent back his attendants with the boat.

March 30. The wind having gone down, we were detained in the bay. Several canoes came from the shore, crowded with persons of both sexes, who manifested considerable curiosity at the sight of our two little vessels—though European and American ships of far greater burthen are no rarities here—but they brought us nothing either for presents or for sale. They are evidently in personal appearance of an inferior race to our Tahitians; though probably hardier in their habits, and certainly more savage in their dispositions, not having yet experienced the transforming and softening influence of that Christianity which has improved the inhabitants of the Society Isles almost as much to the eye as in the spirit of their mind. Most of these visitors wore their fine curled hair long on the top of their heads, which had a graceful appearance. We scarcely observed one of them who had not lost three or four front teeth, either in the upper or lower jaw, which much disfigured their mouths. John Adams says that, when a particular friend or near relative dies, they usually knock out a few of these, in token of their affection. He himself had lost two, which he had sacrificed to the memory of the late king Tamehameha. Many came on board, very scantily attired, and very slovenly in their manners, but we perceived no disposition to steal, or commit any other kind of mischief. They came, and walked about, and went away again, as familiarly as if they belonged to the ship's crew.

March 31. Being still becalmed here, John Adams's boat brought us a fresh supply of cocoa-nuts, sugar-canes, and a calabash of water, from the shore. This present was very acceptable, and soon furnished employment for all on board. It was amusing to see with what relish our Tahitians, after a month's abstinence (or rather penance on sea stores), enjoyed a meal of their own sweet food, though both the canes and the cocoas were inferior to those of their native soil. The hogs, the goats, the fowls, and the very dogs, which had fared indifferently enough on board, all came in for their share of the delicious repast. So many mouths, and so many kinds of appetite, were brought to bear upon the crude provisions, that while one ate one part, and another another, scarcely a fragment was left; leaves and stalks, shells and husks, being greedily devoured by

this or that class of guests, at an entertainment where each might have said (in their own particular dialect) to any other of the company, "Hail, fellow! well met!"

Being yet unable to proceed to our proposed harbor, we went on shore, and for the first time set foot on a heathen soil. The very thought went to our hearts and through them, exciting emotions which we shall not pretend to particularize. Here, where the gospel as yet has done but little in its spiritual effects, we were taught to estimate, more truly than we could even upon the spot, how much it has done in the Society Islands. The contrast was powerful, and it was saddening; yet not without hope. We cannot better express the peculiar feelings which the state of the people whom we were now beholding awakened within us—in reference to what they had been heretofore, what they are now, and what we must believe they soon will be—than in the language of prophecy:—"It shall come to pass, in that day, that the light shall not be clear *nor* dark: but it shall be one day which shall be known to the Lord; not day nor night; but it shall come to pass, that at evening time it shall be light."—Zech. xiv. 6, 7. Thus in this region of the shadow of death, which the day-spring from on high is but beginning to visit, light verily seems to be struggling with darkness, as it does in the figurative prediction just quoted, "and the darkness comprehendeth it not;" but God hath commanded it to shine, and who shall forbid it, or arrest its progress? Not all the powers of darkness. It may be long before it beam forth, but "at evening time it shall be light."*

The natives flocked to the water-side when we landed; shouting, exulting, and running towards us from all quarters. On the beach we were met by an old man bearing in his hand a small white stick, newly peeled of the bark, with a green leaf stuck transversely at the top. This we took to be either a wand of office or an emblem of peace. It was, probably, both, for the patriarch conducted us very courteously to the residence of the principal chief of the district. This personage and his wife were sitting on one side of the entrance, and received us in the most friendly manner, but without rising. The house consisted of one very large apart-

* These hopes have, happily been since realized, to a considerable extent.—*Compiler*.

ment, having wide folding-doors at each end, but without windows. The floor was handsomely carpeted with mats. On these we seated ourselves cross-legged, according to the style of the country. Both the folding-doors were then thrown open, and the natives, young and old, unceremoniously rushed in, to gaze at the strangers. Every thing appeared disadvantageously different from what we had been accustomed to see in the Christianized islands. The women wore no covering except a slight cloth about their loins; while a peculiar kind of head-dress gave them a very odd appearance. The hair in front was left about two inches long, and made to stand upright by being daubed with a composition like mortar. One girl, in addition to this grotesque toupee, had bound her long natural tresses into a pig-tail. The hair of our host was tied in a knot upon the crown of his head, and a corresponding knot was made of his beard under the chin. His consort's locks were not defiled with dirty powder, like those of the other females; but her legs, and various parts of her person, were superbly tatooed. The only ornament in the house was a print, taken from Cook's voyages, of a man and woman of this island. A slight repast being set before us, which consisted of cocoa-nuts, a liquor prepared from the sugar-cane, tasting like cider, a pudding of some kind of farinaceous paste, and pieces of an insipid root, several feet long, and as thick as a man's leg, unknown to us, we took a little of each, and then walked out, accompanied by the chief himself, to the neighboring village.

The inhabitants presented a motley appearance, from the disgusting scantiness of their dress in most of them, and the preposterous fashion of it in others. One man, who had an English shirt on, gave us to understand that he was a priest, and pointed to the adjacent marae, at which he officiated. This idolatrous temple was built upon a projection of lava; and large masses of the same substance lay scattered about the houses and the sea-shore. On either side of the village, two vast rivers of lava, a quarter of a mile wide, reaching from the mountain heights to the water, and of prodigious thickness, showed the tracks of devastation which they had respectively followed, when, molten and burning, they had been cast forth from the adjacent crater, which reared its head amidst the bright and genial heaven, far above the green and fruitful earth, on which it had stamped the curse

of everlasting sterility, ever since the igneous torrent had, from its mouth, rolled over the land.

The houses were all built according to one uncouth model, bearing very little resemblance to the Tahitian dwellings. They have no side walls, but are, in fact, mere thatched roofs, resting on the ground, and shaped like the top of a haystack in England. On the beach we found a company of nearly thirty persons sitting in a circle, with their faces inward, all apparently paying the most humble deference to a female who occupied the chief place, and who was not ungracefully attired in a scarlet woollen under-dress, of European manufacture, and an upper robe of fine native cloth. She wore, also, a curious necklace, composed of a great number of flat circular black beads, fastened upon a thick cord, which was tied behind; a crooked ornament, made of the tooth of some enormous fish, being suspended in front. Over her bosom, also, was slung a small looking-glass, by a slip of brown list. Her demeanor was remarkably modest. We learned that she was the woman of highest rank in the village.

March 31. We are just arrived in Kearakekua Bay, where captain Cook lost his life. It was like entering a British harbor; here being no less than eleven American whalers, from 300 to 350 tons burthen each. Numerous canoes immediately flocked round our anchorage, which is within a quarter of a mile of the beach. These came, not from idle curiosity, but to offer their merchandise and provisions, of various kinds, for sale. All the American captains visited us, in the course of the day, with the most hospitable offers of any thing which we might want and their ships could supply. Many native women and girls having come on board, to see our Tahitian female friends, the latter, perceiving how much the Hawaiians were gratified with their personal attire, took the opportunity frankly to reprove them for appearing abroad with so little clothing on; assuring them that, in the southern islands, no modest woman durst go out of doors so unbecomingly exposed. They added, moreover, "and we will not acknowledge you to be women if you do not dress more decently." The dialects of both nations are so nearly akin that the natives can converse very well with one another.